

A FAIRE VVARNING.

DECLARING THE COM-
FORTABLE VSE BOTH OF
SICKNESSE AND HEALTH.

Deliuered in feuerall Sermons at Saint *Maries* in
Douer, by *Iohn Reading* minister and Prea-
cher of Gods word.

Psalme 66. 16.

*Come and heare, all ye that feare God, and I will declare
what he hath done for my soule.*



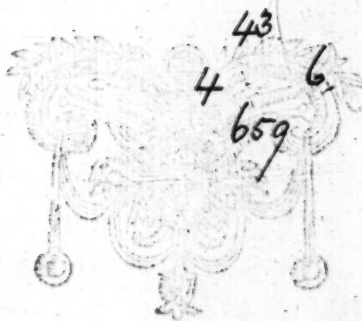
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A FAIR WARNING.

DECLARING THE COM-
FORTABLE USE BOTH OF
SICKNESSE AND HEALTH.

Delivered by several Gentlemen in their own
Practise, who have used the same for
many years.

Countess of Devon, who said she had used it
many years.



Printed by



TO THE RIGHT

HONOVABLE LADY

LVCIE COVNTESSE OF

Bedford, encrease of true blef-
sednesse.

Right Honourable,



*These Meditations are the issue
of my former sicknesse and re-
couery, wherein I learned that
holy mans quid retribuam
domino, yet as borne to pri-
uacy they lay scattered till bone came to his bone,
and the sinewes layed on, his spirit mooued mee
to prophesie upon them, which comforteth vs
in all our tribulation, that we may be able
to comfort them, which are in any affli-
ction, by the comfort wherewith we our
selues are comforted of God : with which
Embassie I haue sent them into the world ; yet
there are many whose mouthes are sheathes to
Hanuns razors, wherewith they shane and cut*

Psal. 116.

2. Cor. 1.4.

2. Sam. 10.

A 3

off,

The Epistle.

off, to disfigure the most holy intents. Be pleased therefore (most noble Lady) to grant them the patronage, which like a sanctuary secureth from the pursue of tongues, that which is called yours. - What they carry in them euery part attendeth to giue an account, as you shall view them: therefore I will not open my sackes by the way; but as they are, commend them to your honours acceptance, and you to the mercies of God in Christ Iesus, in whom I rest

Your honours most humbly
devoted in all duty.

Is. Reading.



A FAIRE WARNING.

*Behold thou art healed, sinne no more lest a worse
thing come vnto thee. Iohn. 5. 14.*



Christ Iesus is the true Physitian, the Scriptures a field, the precepts are medicinal plants; as wee passe ouer, and tread on many vnconsidered simples, which by others gathered, wee begin to thinke vsfull, so we reade, we heare: the Scripture is a full store

house of the soules phisicke; as medicine to the healthy, such is Gods word to the worldly man, neglected and set aside, if not loathed: but the wise provide against the time, and cause the elder to serue the yonger, health, sicknesse, providing for, if not preventing.

This branch I haue in hand is a *Catholicon*, and more (if some generall name might be had) in respect it hath to the distempers, both of soule and body, *sinne no more*, thy body shall be sound, *sinne no more* thy soule shall bee healed. An *Aphorisme* as much vnknowne to learned *Hippocrates*, as his to the most vnlearned *Empericke*. So that how euer we esteeme it, it concerneth all: here the whole may haue instruction, the sick comfort: let vs take it to heart, that we may heare this *ecce sanatus es*.

Christ, who tooke all occasions to saue, came vp to the feast, it seemeth of * Passouer: where then the greatest concourse of people vsed to be, there was in Ierusalem a
poole

Origen super
leuit.
Oranium me-
dicinarum
thesaurus di-
uinæ scripturæ
Chrysost. ho-
36. in Ioh. 5.

Si quis in ani-
ma languor,
non tam ex-
terioris fron-
dis aut corti-
cis, quam suc-
ci interioris
hausta virtute
sanatur. Orig.
quo sup.
Irenæus.
Epiphanius.

poole called *berthesda*, hauing five porches, In which lay many sicke and infirme persons, expecting the mouing of the water : for an Angell at a certaine season went into the poole and troubled the water, after which whosoever first stepped in, was made whole. Among all that lay there of the sicke multitude, blind, halt, withered, Christ picketh out the only man whose case was desperate, his disease habituall thirty eight yeares, and hee so poore, (which to the sicke is a second sicknesse) that he could get no man to put him into the water, but before he could creepe in, he was preuented of health by anothers healing. Christ euer neere his, when they seeme furthest from helpe, cometh to him *with shew he healed* to shew his disease mixed a dissection of body and soule, where desire to be cured is part of the cure, he meekely replyed, *Son of Dauid* : not daring to aske it, seemeth hee hopeth to obtaine helpe, because Iesus questioned with him. *Art thou* ther the blewnesse nor depth of sinnes wounds, or effects can hinder his mercy, they commend it more. It was the Saboth therefore those externall men among the Iewes quarrell. Iesus with draweth himselfe to let them consider the author by the worke done: the Iewes enquire, the man healed cannot yett resolue them of his phylitian. But after cometh into the temple (a fit place for thanksgiuers) Christ like a carefull Phylitian not onely cureth, but prescribeth. *Behold thou art healed, sinne no more.* As if hee had sayde, thou knowest not who hath cured thee. *Behold thy Phylitian*, thou knowest not why. consider it, thou wilt forget: *behold* and remember, thou hast sinned and beene smitten, I haue freed thee of both : thou hast sinned, I haue forgiven thee, but take this for a *Faire Warning*; I haue but gently correct thee, but if thou wilt not hereby be warned, I will lay on an heauier hand. *Sinne no more.*

Pars sanitatis
velle sanari
Sen.

Non in forum
non in portu-
cus concessit
non voluptati
non otio in-
dulsit, sed in
templo versa-
tur. Chrysost.
hom. 37.

Admonet &
minatnr. Chr.
hom 36. 16.

The parts are two.

1. An admonition, *Behold thou art healed sinne no more.*
2. An

2. An intermination, *lest a worse thing come vnto thee.*
 In this admonition there is a particle of excitation and
 rousing to attention. *Behold*, and the object is double.
 First, what God hath done; *thou art healed.* Secondly,
 what he must doe, *sinne no more.*

Behold: Dost thou consider what is done vnto thee?
 where God setteth this Index and finger, it visually poin-
 teth out some serious matter, and awakeneth our best at-
 tention; as to passe by things of greatest moment with-
 out due consideration. And contented with this note; I
 would passe on, but that it standeth at the doore of my
 text importuning my stay.

This *Ecce* is not so much to shew that he was healed, as
 why he was healed, which because some know not, some
 render not, some remember not, some apprehend not:
 obserue foure scopes of this *Ecce*:

1. The first is an *Ecce* of instruction to the ignorant.
2. The second of reprehension to the vnthankfull.
3. The third of remembrance to the vnmindfull.
4. The fourth of consolation to the afflicted.

The first sheweth vs the great ignorance of man, not
 knowing the good or euil he hath: mans life is like a scene
 a dream. *Phantasie* playes the *Chlor* framing vs imagina-
 ry beings and estates: *Seeing we see not, hearing we heare
 not, and inconstant apparitions, and dreams of things
 which come and goe, approach and vanish, offer them-
 selues to our embraces, yet like a vapour flie the most care-
 full possessor.*

Some seeme to haue what they haue not; some take
 time to be busy, which is but a change word of a world-
 ling; but they are like a hungry man dreaming, and behold
 he eateth; and when he waketh his soule is empty: or like a
 thirsty man dreaming, and loe he is drinking; and when he
 awaketh, behold he is faint and his soule longeth: some seeme
 to want that they possess, the courtier equally want what
 they haue or haue not; the *Flourell* not without cherrie in their

Quod sanatus
 erat, as prop-
 ter quod.

1. *Ecce* instru-
 ctionis, non se-
 cus se habet
 hæc vita quā
 scena & som-
 nium. Chrys.
 To. 5. term de
 van. & breuit.
 vitæ, videntes
 non videmus,
 audientes
 non audiemus,
 inanes & va-
 ræ rerum
 species, teneri
 videntur &
 non tenentur.
 Am. b. l. 7. Ep.
 44.
 Jer. 29 8.
 Auaro tam
 deest quod ha-
 bet quā quod
 non habet.
 ad Paul in Ep.
 Prou. 30. 15.

hearts, some of the world, and vnfaire desire of hauing, so eagerly cry *give, give*, so gape they for more, that they tast not what they haue receiued.

Psal. 73. 13. 14

Some are not what they seeme: the prosperous wicked almost deceiue the afflicted righteous, & enforce a strange dreame, *Certainely I haue cleansed mine heart in vaine, and washed mine hands in innocencie, for dayly I haue bene punished, yet as a dreame when one awaketh*, so shall God soone make the image of these happy seeming men most despised.

Mat. 5. 4.

Some seeme not what they are, the Saints but dreame of sorrow, seeming to bee vnhappy men which they cannot be, they see the euils shewed, but in a manner, as *Iob* was terrified with dreames, *Daniell* was troubled with these heauy *epiphies* which seemed to oppresse him yet confelleth when I awake I shall be satisfied with thine image. Againe, he dreamed of perils, then his heart trembled within him, and the terrors of death fell vpon him. Then hee wisheth, *O that I had wings like a Dove, then would I fly away and be at rest*. The ambitious, meane time like *Cassara* a little before his death, dream of resting in the clouds, so dreames make fooles haue wings, whilst they are falling.

Psal. 17. 9. 15.
Psa. 55. 4. 5. 6.
Sibi vilis est
per quierem
inte. dum fu-
pra nubes vo-
litare. Sueton.

1. Sam. 15. 32.
Reuelat.

Some seeme well who are sicke, *Agaga* dreame, *saferely the bitterness of death is past*. *Laodicin* was blinde and poore and naked, yet shee sayde shee wanted nothing. It was the Iewes disease: but now yee say wee see, therefore your sinne remaineth: others perceiue not the good they haue, not so much as the blinde man, *one thing I know, that I was blinde and now I see*: this is the summe of all: some vnderstand not the euill; others not the good they haue, both neede this *Ecco* to instruct them, for how can any, either be sollicitous to auoyde the euill or thankfull for the blessings which hee hath, but knoweth not.

Ioh. 9. 41.

Ioh. 9. 13.

Vic.

The vic warneth vs not to passe over the benefits we haue without due valuing them: for want of this, what euer

euere wee haue, our estate is irrefolome to vs. Hence that foolish affectation of others miseries, whilst wee not contented to bee happie, because wee see not how happy we were, if we were contented, make a good estate euill to vs, for want of wisdom to manage it: in our owne lots wee onely recount the inconueniences wee suffer, we leaue out our benefits vnconsidered. In others we propose the good they seeme to haue, which we preferre before our owne, because we see what they seeme, we feele not what they suffer. The husbandman would be a tradesman, the tradesman a student, the begger would be rich, the rich noble, the noble a king, neither well knowing, that euery estate is blessed to a good man, but God hath fitted vs with such as hee knoweth best for vs. This *ecce*, is to tel vs, that the enuy which attendeth greatness, and with an hundred eyes watcheth honour, fighting with it, as the serpent with *Hercules* in the cradle and infancie, commendeth the quiet of a meane estate, and that it is safe sayling in the hauent that it is no secure being on those pinacles of the Court or Temple, where we can neither rest without feare, nor come downe without falling. If we will giue ambition feete to stand vpon the good wee had, this *ecce* will giue place to a second of reprehension. *Ecce* in the second place telleth vs that man is vnthankfull for the mercies receiued: to the vngodly, God sayd, *What hast thou to doe to declare my statutes.* An vnleane heart is no fit altar for Gods prayles: but to the righteous, offer vnto God thanks-giuing. God onely accepteth what he giueth; that is, *mercedem virtutis, mercedem virtutem*, a reward of vertue, blessings, vertue a reward, thankfulness.

Some know not that they are to learne, the first *ecce* was theirs: others learne not that they are to know, the thanks they owe to God, but sacrificing to their owne net, leaue the maine poynt vndone, for which God did all for them, that is, *thou shalt glorifie me.*

Optat Ephip-
pia bos piger,

Eccerepre-
hensionis.

Psal. 50. 14.
Chrysost. in
Psal. 50.

Heb. 1. 16.

Psal. 50. 15.

Omniate ad-
uersum spe-
stantia,

Deut. 47. 32.
33.
Ier. 2. 6.
Deut. 9. 13.
Isai. 1. 2.
Psal. 15. 1.
Et olim iam
dictum est, &
assidue etiam
nunc dicitur
cognouit bos.
Basil. proem.
de iudicio dei.

Deut. 32. 6.
Psal. 78. 24.

Isai. 5.

Psal. 78. 34.

This behold therefore discovereth our defect in be-
holding, we haue need of as many *ecce* as we haue dayes
or houres, every minute wee receiue, few looke backe to
the giuer: the traicts of Gods benefits towards vs are as
the teete of the beasts to the Lions den, *all looke towards vs*
but none backe againe, we receiue of him what we haue and
are, he clothed vs, we feede at his vniuersall ordinary, but
like shifting thecuish customers wee must bee followed
with an *ecce*, you haue not payed.

Moses acknowledged there were no people vnder
the heauens more blessed then *Israel*, David sayd he had
not dealt so with *anymotion* ys as they sayd not *where is the*
Lord that brought vs out of the land of Egypt? but were an
obstinate, a stiffnecked people: no wonder if the hea-
uens are called to witnesse, (they declare the glory of God)
and the earth, for all creatures in their kinde are thank-
full, giue the beasts they will know thee, the ox, the
turtle, the storke, all shall iudge man: giue the very earth
it will bee abundantly thankfull: giue man, you must
giue him an *ecce*, heauen, earth, all creatures hold their
courses, man onely is exorbitant.

Christ did many wonders for the *Jewes*: see the vse
they made of it, and by their error, we shall discover our
way; some vnthankfully neglect him, some maliciously
persecute him. *O foolish people and vnwise, do ye so reward the*
Lord againe, I fed them with Manna, with water also out of
the stonie rocke. If ye abridge it all, what could haue beene
done more than I haue not done? See their requitall, *They gave*
me gall to eate, when I was thirstie they gave me vinegar to
drinke: their vinegar was sharpe to his sence, their vnthank-
fulnesse was more distastfull to his soule; vnthankfulnesse
was condemned and punished with death among the
heathens: what wonder then if it be euer hateful to God
and men: no vnkindnesse so bitter as where our well
meaning loue bids vs looke for loue againe.

All this commendeth to our vse *Davids* soliloquie,
praise

A Faire warning.

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praise the Lord O my soule. How often falleth that sweete Chorus and bearing to his heavenly song; O that men would therefore praise the Lord for his goodnesse, and declare the wonders that hee doth for the children of men. All good men are thankfull. *David* had tasted of his mercy, and presently sayth, *Quid retribuam tibi Domine?* What shall I render? The heart of a good man is like the image in a glasse, with eyes ever fixed on the eye which beholdeth them, as Gods eye falleth on his miseries; his looketh vp to Gods mercies. There are many reasons for it. First, God giueth freely, and onely expecteth our thanks, not that they can benefite him, but that he might giue more. Secondly, the course of grace stoppes where is no recourse of grauitude. Thirdly, that perisheth which is done for vnthankfull men, by which meanes, they are not onely, not bettered by the good they receiue; but made worse by all they haue. Fourthly, the Saints remember they are the sonnes of God, and his deere children: and the greater bands of loue, the more hat. f. ll ingratitude. It was not mine enemy saith the Psalmist, for then I could haue borne it: but that a familiar friend had done him dishonour, is the very strength and summe enforcing the iustnesse of his complaint. And thou my sonne, sayd *Cesar*, *Brutus* poynard of all the conspirators was dipped in the Serpents gall: for the adopted sonnes of God to sinne is to grieue the holy spirit of God. It was not so much the *Roman* lance, nor so much the spitefull Jew which cryed *crucifige*, which pierced Iesus sides, as that cur sed abstract sinne; with it wee crucifie againe the Lord of life, at this he cryeth, and thou one of the twelve. He hath a stony heart who neither can loue first, nor requite the louings; to render good for euill is an action diuine, to requite good for good humane, to repay euill for euill, brutish; but to recompence euill for good is diuellish.

Vnthankfulness is the very center to which all these blacke lines of sinne are drawne, every sinne is an ingrati-

Psal. 103.

Psal. 116.

Gratiarum de
curfus cessat
vbi recursus
non fuerit.
Bern. in cap.
Feian. serm. 1.

xxi. v. 1. 1. 1. 1.
Sueton.
Non quia in-
iuriam patitur
irascitur sed
quia tu secisti
Chrysost.
Heb. 6.
Nimis durus
est qui dilectio
nem si noluit
impendere no-
lit rependere.

titude against God, by so much more detestable, by how much greater Gods goodnesse. Whence it is not hard to gather, that of all Gods creatures, the Deuill is most vnthankfull, and wicked men next. *Behold therefore what thou doest, and thou shalt see what cause thou hast to be thankfull, is becommeth well the inst to be thankfull; He is very vniust who is not thankfull.*

2. Ecce recordationis.

The third *Ecce* is a Remembrancer. Most men are large in vowes and intents, but of vnfaithfull memories: you shall haue many with *Jacobs* vowes, in *Jacobs* estate, beginning his Pilgrimage, then they dreame of a Ladder to Heauen, thinke of the wayes of God, but with their two Droues find no leysure for *Bethel*, the House of Gods: if they haue this *Ecce* of remembrance, it is but as that fraudulent Votarie sacrificed his almond shells in stead of halfe his vowed gaines, as much time as they esteeme cast away.

Psal. 78. 12.

Wonderfull were the mercies of God vpon the House of Israel, then sang *Moses* and *Asiriam*, but they suddenly forgot his *Couenam*: the sweet Singer of Israel hath abridged the storie, *He was so mercifull, he forgave their misdeeds, many a time turned he his wrath away, many a time did they provoke him, they thought not of his Hand, and the day wherein he deliuered them.* So yong *Samuel* sleeping in the Tabernacle, answered Gods calls for the present, but presently fell asleepe againe: therefore God often awakeneth, often remembreth. It is true with man there are a burdensome kind of Benefactors, which do not so much speak of their benefits because they haue done them, as do thō that they might speak of them: these but purchase hate with a price.

Plin. sec. l. i. ep. Pomp. Saturn.

The Antients painted friendship extending both hands, one giuing, the other receiuing, the euer looking toward the receiuing hand. It is for giuers to forget, & receiuers to remember; but our infirmitie requireth Gods frequent vpbraids: therefore saith *Ambrose* on these words, *I pardon, and remember not iniquities; but doe thou remember, I recount not what I haue forgiven; but remember, that thou mayest*

De Pœnitent. l. 2. c. 6.

A Faire Warning.

9

mayest amend. Boast not thy selfe as if thou wert innocent, lest thou proue more guilty, the more thou iustifiest thy selfe. God appointed first fruit-offerings of this *Eccle* of Remembrance to be performed with this recognition, *I acknowledge this day unto the Lord, that I am come into the country which the Lord swaie unto our Fathers for to giue vs; a Syrian was my father, who being ready to perishe for hunger, went downe into Egypt, and sojourned there with a small company, & grew there into a Nation: and now loe I haue brought the first fruits of the land which thou hast giuen me.* How often doth God looke on mens aduersitie, and labour, ease their shoulders from the burdens? how often doth he exchange their despised care, carefull penury, for fauours, honours, riches, fruitfull possessions; but where are our first-fruit-offerings? How many doth he restore to health? I say not, *Where are the other nine?* but where is the one man of ten, of an hundred, which remembreth himselfe to come back to God? Betwixt these two limits of weale and woe, the distance is like the passage to *Elizium*, there is a *Lethe* by the way, whose sleepey waters once tasted, we soone forget, not only a Syrian was my father, but euen our first fruits, our acknowledgement of Gods mercy. *Messala* forgot his own name, say the Historians, saith not our experience the like? we haue our *Messala's*, who in the Land of Promise soone forget their name, deriued from their hungry Syrian father. I must say more, we are all *Messala's*, & in the violence of sins lethargie forget the excellent Name? nay, nature of man: all creatures were made for man, & whereas they haue only foure muscles to turne their eyes round about, prone to the earth, man hath a fist, to pull his towards Heauen; yet man more forgetfull then all, must often be put in mind of Gods benefits.

The righteous God hath so done his marvellous works, that they ought to be had in remembrance: God deliuereth, and only saith as *Ioseph*, *Remember me when it shall be well with thee*, yet *Ioseph* is forgotten, the danger is, we will

NOT

Deu. 26. 1, 2, 3.

Gen. 40. 14, 23

Exod. 10. 17.

Hieron. Plin.
de lupis grega-
rijs l. 8. c. 22.

Deut 8:

Exod. 10. 17.

not then doe well when we are well. God chargeth the Israelites that they should not then forsake him; when they came to the fruitfull possessions. Hee that is in any great danger cryeth with *Pharaoh*; *Take away from mee this death onely*. Hee that is in a streesse at sea will call on God and rouze vp others like *Jonahs* Mariners. Hee that is vnder the Crosse flieth, as the thiefe on the Crosse, *Lord remember mee*. Hee that is sicke; perhaps hath learned of *David*; *all the day and all the night to call upon God*. Hee that is poore and selleth his pittie, mouing plaints for bread sendeth out the name of God before every petition; there is no danger of his memory now; but take him, take all these laden with Gods bountie, when of all times a man would thinke they canaot now forget God, hauing their hands full of his benefits, and then *Iosaph* is forgotten; then they finde no time to thinke of God: so some men like the *Siphians* naturally lost, are hardened with oyle. Others like dishonest debtors; the more they owe, the more they thinke the presence of their creditor. As our eyes can see the object cannot see it; there must bee a proportionable distance, so when Gods blessings are euen vpon vs, then we are in danger not to see them. God therefore often taketh them from vs a while; that we may learne to weigh by want, who could not by possessing them. The *Phoenix* hath excellent eyes, but so bad a memory, that but looking backe he forgetteth what he pursued. Such are we in affliction quick sighted; but if we looke backe on prosperitie we forget all. few dayes we keepe in memory deliverances from miseries some yeares old. No wonder if God often beate vs treuant like non proficients; long hearing soone forgetting; dull and fraile memories must be holpen with frequent repetitions: therefore he humbled Israel he telleth the cause, *remember the Lord thy God, if thou forgett, I testify this day you shall surely perish*: if ever forgottennesse deferre the rod, it is when we remember not the Lord, he neuer forgetteth vs; in the corne, in the fruites

fruites of the earth whilst we sleepe, or thinke not of him, he neuer forgetteth vs: our felicitie we must remember him, our houses, garments, children, health, peace, all creatures, cry reme[m]ber your Creator; amidst so many remembrancers, it were many shames to forget God.

Some excuse themselves by the frailty of their memory, yet forget not their losses, their paines: you shall have some man lament the losse of one tooth twentie times, who neuer had it in his heart to thanke God for many other left, for his hands, legs, or eyes: is the losse of one limbe so great, are not the vse and integriue of many worth thanks? Some fault their age, yet forget not their treasure: our delights are our memories darling, can a mother forget her child?

Others challenge Nature of partiality, yet without a tutor remember iniuries. Memory the soules Notary registreth wronges in Marble, fauours in Ice, which the least warmth of prosperity dissolueth. Long we remember euils, benefits not long: our minds are Lymbeckes, anger the fire, all goodnesse is soone distilled, we onely retaining the vselesse dregs, in which, his art of forgetting were worth all our time: it is a sure marke of an vn sanctified memory, to be forgetfull of all but that we should forget; such is the vnthankfull mans mind; as hee sayde of his gout, would I worke? I haue no hands: would I walke? I haue no feete: must I smart? paine findeth me hands and feete. For God, he hath no memory at home; for sinne, for the world his wits are euer about him. But is thy memory indeed broken and vnfaithfull? vse it like a bankerout, giue no day but enforce present payment: deferre not a day to be thankfull, lest after many faire warnings, a worse euill attest thee a carelesse debtor. If this *ecce* hath remembred you, another attendeth to comfort you, which commeth as *Dauid* sayd of *Abimeaz* with good tidings.

This *ecce* is deuised from the foregoing three, we could not be disconsolate, if we knew, acknowledged, and rem-

C

membred

Antisthen.
ἐν τῇ αἰσθητικῇ
ἐν τῇ λαοῦ 1.6

Dolendum est
& manus &
pedes habeo.

2. Sam. 18. 27

4. Ecce con-
solationis.

Deut. 28. 39.
Percussit infir-
mitate sanauit
fide. Ambr. ad
Belic.

Plus aculei
quam periculi.
ib. Medicinam
inuenit ex
hoste.

Vfe.
Plin. l. 8 c. 16.
Ne venabula
expauescat.

Pfal. 121.

membred what God doth, and hath done for vs.

All the afflictions of the children of God are but hea-
ling stripes; I smite and heale (sayth God) hee woundeth
with infirmities, but healeth with faith: a sicknesse to healeth,
as Christ sayd of *Lazarus*, this sicknesse is not vnto death:
it hath more smart then danger: when *Iason Phryensis*
friends had giuen him ouer, he found helpe at his ene-
mies hands, whose stroke opening the impostume, onely
killed the disease: our sicknesse is but *Iasons* wound,
the faithfull stripes of a louing God. Therefore are the
righteous often called Gods children, babes, little babes:
God dealeth with vs like wayward children: we are fro-
ward, if we taste affliction, if then God giueth such medi-
cine, he often giueth an ecce of comfort. As if he sayd, bee
still my child it will make thee well againe. Behold thou
art healed.

When the Lyonelle fighteth for her whelpes, shee is
observed to cast her eyes towards the earth, lest she should
feare the danger of hunters speares: when we are to en-
counter with afflictions, losses, sicknesse, for our dearest
soules, we must not looke on the misery so much, nor on
Sathans fiery iauelins (they may perhaps affright vs) as fixe
our eyes on heauen, on the mercy of God. *Dauid* found
comfort in it, I will lift vp mine eyes to the hills, even to God
which made heauen and earth: when betwixt the two ar-
mies he was to enter the dangerous lists, his eye was nor
so much on the ouergrowne champion of *Gath*, as on the
Lord who deliuered him from the pawes of the *Lyon* and
the *Bear*. We easily faint like cowards at the sight of blood
when our memory apprehendeth a present feare, an ab-
sent succor, a terror scene, a refuge out of view, a present
sicknesse, a *sanatus es* to come. Therefore in euery tryall
consider not so much what thou sufferest for the present,
as what thereby thou shalt enjoy for the time to come.

The *Thracians* for euery good and prosperous day, layd
vp a white stone, for an aduerser, a black; so one day iudged
of

of another, the last of all. It is true of mortall men, none are absolutely happy; yet he is abundantly happy who cannot finally be vnhappy: perhaps the worldly man iudgeth as the *Thracians* did calculate, by externals, happy are the people which are in such a case, where there is no complaining in the streetes. David otherwise iudgeth, happy are the people (though there bee complaining) which haue the Lord for their God: hee knew that though the last day made absolutely happy, yet that happinesse is begun from the day wee receiue the one white stone with a new name, our redemption written: from thence wee must learne to comfort our selues with this, behold wee are healed, what euer wee suffer, it shall worke for our happinesse.

Reu. 2. 17.

Rom. 8.

The *Arimaspi* were sayd to haue but one eye, and all their businesse to fight for gold. Carnall men's hearts haue but one eye, one thought, and that for riches. Therefore they are comfortlesse in their trials, because they want an eye for heauen, at least this *ecce* to shake off the scales, and open that they haue, as *Daniel* opened his window toward *Ierusalem* the Citie of God, who saw the comfort through those clouds of feare. Saint *Stephen* saw the same, when nothing but ineuitable execution presented it selfe to his eyes, then hee witnesse to the eyelesse faithlesse spectators, Behold I see the *heauens* open: see how full of eyes is faith, had we Saint *Stephens* faith, his sight, could we see heauen open to the afflicted, wee should haue his vnmoveable affiance: wee are comfortlesse in our tryals, as *Elisbas* seruant was at first, for want of seeing our comforts.

Act 7. 56.

Videte quam oculata sit fides quam lyceos habet oculos. Bern. in Epiph.

Antiphon was iudgeth to haue weake eyes, because hee saw no farre-distant objects, yet could discern his own image by the most slender reflection of the ayre: that wee are so curious sighted to the very appearances of miseries in our selues, not seeing the solid comfort in God, the wes we are tender eyed, therefore we often say what *Magdalen*

John 20.

once, *they haue taken away my Lord.* In our sorrowes we know not our Iesus talking with vs: the reason is, because the sense of present euill, hath many doores to giue it entrance into the soule; the eye, the eare, the taste, all the body is sensible of paine, like *Hannibals* house full of doores; but vnseene comforts enter through faith the only doore, leading to the doore of life: *Christ Iesus.* So hath mans soule a smal window aboue to receiue light from heauen, but the doore, the passage for earth is of three heights; the more neede haue we to cleare this little window towards heauen; that we may see the comfort which followeth in the next place.

THE



THE SECOND SERMON.

Thou art healed.



E haue hitherto scene the excitation, the stirring vp our attention, in foure points; first discovering to the ignorant the good they haue; the second, reprehending the vnthankfull; the third, remembring the forgetfull; the fourth, comforting the afflicted.

Next, we are to consider what God hath done in restoring his health. *Chrysostome* noteth the humilitie of Christ, not saying, I haue healed thee, but thou art healed. If man doe well consider the workes done, they will lead him to their author, *Thou art healed.* There is an health of Soule that he cured, who became *like the Pelican in the Wildernesse*, smiting his brest, and recouering vs, *By his stripes we are healed.* There is an health of Body, I doubt not but he had here a respect to both, as in a like Cure, *Matth. 9. 2.* where he vseth them as conuertible termes, *Thy finnes are forgiven thee, or Arise and walke.*

Most men haue health as Soules, by which though they live, moue, and vnderstand, yet not many vnderstand what, whence, or for what end they haue it. Which three points, as God, time, and your patience shall giue me leave, I will consider.

Psal. 103. 6.

1. Pet. 2. 24.

Tho. Aquin!

part. 3. q. 44.

2. 3. 3.

Quid sanitas
in esse.

Health so much differeth from health, that what it is, I cannot without distinction describe. Health in it esse and proper being, was that vncorrupt disposition of bodie in mans innocencie, when the foure first qualities in Man, as a Citie at vnitie in it selfe, by their brotherly agreement, fortified him against all assaults of Paines, Aches, Sicknesse, Wearinesse, Decrepednesse, Old Age. Then was no ambition among them: but though they were by their beings contrarie, yet vnited into one being of a right temper, they stroue not, but so bound each other, that the euenly-diuided power kept peace betwixt them all, till the ambitious mind taught them to mutinie: then Heat and Cold, Moist and Drie, eagerly as it were fighting for soueraigntie, by restlesse ciuill warres ouerthrew Mans body, the little modell of a State, neuer ending their intestine quarrell, till the great Vsurper Death entring through the breach of sinne, surprized all.

Quid sanitas
in exister.

1. King. 19. 17.

Since sinne was borne, a thousand life-killing Maladies fore-runne, as if they were sworne Harbingers to Death. So that Health in it existence and present being, is assaulted with many Infirmities, Distempers, Sursets, vntimely Accidents, a thousand Gates are set open to Death: *And him that escapeth from the sword of Hazael, shall Iehu slay, and him that escapeth from the sword of Iehu, shall Elshaz slay.* If a man liue free of all these, Old Age commeth in the Maine Bataille, with Legions of Diseases; an vnresistable all-subduing power.

Homo est animal risibile.

I wonder what *Democritus* it was, and in what merrie moode, how he lull'd his cares asleepe, how he forgot his first language, or vnderstood not his last adue to the world, when he described a Man to be a Creature apt to laugh; Man borne with teares, liuing with sorrow, dying with griefe. Nature (said one) which armeth all the Creatures, cast out Man naked in the day of his Nati-

Natiuitie, to teares and crying. Thus happily borne, he lyeth bound hand and foot a weeping little Master of all the Creatures, beginning his life with punishment. And now Diseases (warmed, *Changes and Aromes are against vs*, and as much varietie of Medicines, and those overcome with nouelties in Diseases, making it a part of sicknesse to perish by skill, it being easier dying of the Disease, then too much remedie. Vncertaine and frayle is mans health; *Few and euill are the dayes of my Pilgrimage*, said good *Iacob*: halfe our life is like death; as death representeth sleepe, so sleepe death. The vnripe dayes of froward Infancie are hardly to be reputed a life, wherein though we liue, we thinke not of liuing: neyther of Old Age, the second Childhood, the Age of Sorrow and Care, wherein we haue so little pleasure, as oft we learne of *Isaiah* to inuite that vnwelcome guest Death, that cold-handed last and surest Physician for all Diseases, whom others in vaine strue to rob of some houres possession. Adde to these the sickly houres our stronger yeeres haue told; how many spent in linne (for I can neyther call that health, when eyther the peniue mind maketh the body sick, or the pampered body the mind:) and if the vnhealthie are to be accounted (as one said of Sea-men) betwixt the liuing and the dead, we shall find, that he who hath reckoned many yeeres, hath liued but few, and those euill. That our dayes are euill, we cause; that being euill, they are few, Gods mercy provideth.

At the best, externall health is but a delaying the maladie for a little time: the Period is set, our liues Glasses euer ruane: in our best strength wee decay. *Rahab* may haue fifteene yeeres pieced vnto his life, yet hee must dye: The Heauen: may stand still, yet the day must end: *Lazarus* may liue some posthume dayes, yet must come to the Graue againe: The giuer of Natures Lawes onely can dispense with them, but we run towards our ends, no Age, no Estate, no Place can priuiledge vs.

Hor.

Felicitas natus iacet manibus pedibusque devinctis sicut animal exteris imperatorum, supplicis vitam auspicatur.

Plin. l. 7. Proem.

* Penae militantis in me, Lyra vices & exercitus contra me Iuri & Tremel. velut copiae alii alius succedentes.

Est etiam morbus aliquis per sapientiam mori.

Plin.

Ne immortalis in nobis morbum conseruet. Basil. Quod Deus non sit author malorum.

Iosh. 10. 13.

Id sibi tantum
placuisse, quod
didicisset, ibi
quoque homi-
nes mori.

Isa. 33. 24.

Reuel. 12. 3.

Aug. de Ciu.

Dei. 1. 13. c. 13.

quod dicitur in
scriptis et in
rebus et in
hominibus.

Theophrastus

pud Laert. 1. 3.

Hermisda discovered *Constantinus* vaine confidence in the pompe of the then triumphant Rome, when asked of the Emperour, what he thought of the pompe of that glorious Citie, he replied, it onely liked me, that I haue learned, *that men doe also dye at Rome.* *Artemidorus* men of Taproban, liuing long, and neuer sicke, are truly the Citizens of the heavenly Ierusalem, where *no inhabitant shall say, I am sicke.* But in this life there is no absolute health: we are borne drawing death from our first brighall, and bearing natures corruption, and contention or victorie in our members. The same point of time giueth an exordium to our liuing and dying: our life is but a lampe lighted at our birth, which may haue some violent blast to put it out, or wind to spend it, but though neyther vntimely death extinguish, nor heart-eating sorrow consume, yet there is but a proportioned oyle of life, which will soone burne out.

Shall we then be impatient, and wish we had not been? This life is a time of trial, be contented a while with thy discontents, he that now soweth in teares, shall reape in ioy. Shall we builde great hopes on these sands? Eternitie is a surer rock: set not vp your rest here, for as *Moses* told Israel, *Ye are not yet come to your rest,* the short epitome of life forbiddeth to begin long hopes. There is nothing firme, nor in health it selfe, (health the riches of the poore and the blessing of the rich) vaine hopes of worldly men, pursuing that which is not, as if it were. It is one thing of that which I haue wondered at, to see a weake sickly man, a drunkard, and the lame and vnhealthy, couetous and vniust, even with dying hands laying hold on other mens goods. There is no comfortable possession without health, nor stabilitie in health: health so weakely fortressed from a world of infirmitie, that even in the houre in which we call it ours, and say, *Soule take thine ease,* wee are fooles, if wee know not they may take away our *soules.* Thou canst not hold a vapour in thine hand, and

and life is but a vapour *appearing for a little time*, and suddenly vanishing. Suppose thou hast overcome a dangerous disease, thou must be sicke againe, and dyer: there is no escape from the pale Sergeant; *Death is that only Creditor, which hath no Bankrupt Debtor. Agres with thine Adversaries quickly.*

Shall wee blame the giuer of Life for our liues shortnelled? The very Heathen esteemed that a great blessing. I will adde the reason: God is hertin mercifull, not onely cutting off iudgement, by shortning the time of our transgression, but by our times shortning, and health vncertainetie, deterring vs from sinne. He that dares euill in the way to the Iudge, in an health so fraile, a life so short, what would he not dare, if he were sure his iudgement were faire off? You haue seene what our health is. See from whence

God is the giuer of health, he saith in *1. I am the Lord that healeth thee*. Againe, he healeth all thine infirmities, of Soule, remitting all sinnes to one; of Body, hee is a preseruer as well as a Creator: and though second remedies haue their place, yett till he say, *I will be thou cleansed*, be thou sound, no meanes can be effectually. Hee is the true Physician, whose Cures are not of *ventilation*. Art, but certaine Power: Health is vnder his wings, and his Cures free. Good Physicians are Gods Viceregents towards the Body, their skill is sacred; and Christ himselfe who disclaimes to be the Lawyer, *Who made me a Iudge?* honoured the Physician, in many Cures, attributing himselfe a Physician: therefore they are worthy of honour and reward. *Naturae* may teach the vnthankfull so much: but they (should there be any such) who betray their patients health to a tugging disease, and make *spaces* *pendentibus* *scis*, selling a poore remainder of a wretched life to the grace, that they may take the earnest penny of death: they are but the *Volunters* following distressed Carualls, to prey vpon them: the very *Angelo* a *discedend*

Iam. 4. 14.
Habet iterum
agrotare &
mori.

Matth. 3. 5.

A quo sanitas.
Exod. 15. 26.
Psal. 103. 3.

Marth. 8.

Ambr.
Mal. 4. 3.

Iul. dixit de
art. medic.
cuiuslibet
magistratus
lc. de med.

Plin.

Morris arram

Marth. 11. 3.

Si vulnus curare desideras medicus est, si graveris inquirare, iustitia est, si mortem times vita est. De Virg. l. 3.

2. King. 1. 2.

2. King. 1. 2.

Transierunt enim in carthagem. Plin.

M. Cato. de Medic. Athen.

Professions: they have not learned of Christ the compassion he had on all that came vnto him. The poore Hamorrhoids had experience perhaps of both: when shee had spent all on Physicians, she but touched the hemme of Christs garment, and was healed. He proued himselfe the Messiah by this argument to *Iohans* Disciples; the lame are made sound, the blind see, the lepers are cleansed, the deafe heare. I conclude with *Ambrose* words, *We haue all things in Christ*: if we are sicke, he is a Physician; if sinfull, he is righteousness; if we feare death, he is life.

Wee must vse this Lesson then, in all our sicknesse to haue recourse to God through Christ Iesus: he hath not left off the care hee had of his; if in his state of humilitie he was so powerfull; feare not, now all power is committed to him: hee keepeth the very bones and dust of the Saints to a glorious resurrection: is hee God of the dead, and not of the liuing?

There are three sorts of people which haue neede to leaue this Lesson:

1. Some are so impatient, that if God answer not when they would, they will with *Saul* to *Endor*, with *Achish* to *Baalzebub*, to the Diuell, to healing Witches for helpe. It is true, *Sathan* is a cunning Mountebanke, and Wizzards and good Witches keepe his shops, who to kill a superstitious Soule, are suffered to cure the Body. These may be admired like the *Peloponnesian* Physician at *Rome*, for his first Cures, but experience will name them *vulnerarios*, cruell Butchers. I may say as he of the *Athenians*, they haue sworne to kill all their patients with Physicke.

2. Others as like neglect God, and trust to the Physician: though such men vse lawfull meapes, yet they erre as the former, but with this difference, they made the Diuell their God, these other Creatures.

3. Others neglect the good means which God hath giuen,

uen, and so tempt God in the foolish hazard of their life. They say their dayes are numbred; so were *Sauls* & *Iudas* dayes, yet they were guilty of murder: and if not to saue, be to kill, what are they lesse who obstinately refuse probable meanes of recouerie? Some say, because they are not certaine: they must know there are many reasons why the same meanes obtaine not alwayes the like good effect.

First, if none should faile, too many would ascribe their health to the creature.

Secondly, God reserveth some Cures, in which he will more immediatly discover his owne hand: there were many Widowes in Israel in the dayes of *Elisha*, but *only one* was the Prophet sent; many lepers in *Assyria*, but *Naaman* only healed; many here sicke, and of diuers diseases, but this one cured by Christ; God seeth good to shew his presence in few.

Thirdly, to some he giueth not health presently; to others, not at all: either by the difficultie of the cure to leaue a deeper impression of his mercy; or to exercise them who are not yet of patience proved and approued: they will haue an hundred medicines, and none endured an houre, they will be of *Naamans* peeuish temper, to prescribe God and the Physician; they will be well, how, and when they list, or else they cry, Are not *Abanah* and *Pharpar*, Rivers of *Damascus*, better then all the waters of *Israel*? they will repine and murmur against God himselfe.

For these and the like causes, God giueth not the like effect to all; yet that exempteth none from the lawfull vse of his Ordinances: he heareth not all, yet all must pray; the Word profiteth not all, yet all must heare; God is displeased, if the meanes he hath prescribed be neglected: albeit by the powerfull effects of his hidden iudgements he teach vs to distinguish betwixt the first cause and the second; that to be trusted to, this to be vsed. God gaue health to *Hezekiah*, yet the Prophet applyeth the plaster.

Chrysost. 10. 3.
hom. 35.

Quod longinquitas curatione memoriam eius altius in animis nostris impressam velit. Basil. L. Reg. ital. disp. c. 55.

Curando per
modum impe-
rii Aquin.
part. 3. q. 44.
a. 3.

g. vsus, salutis.
Psal. 103. 1.

Gen. 19. 35. 36

Quante in
vno facinore
sunt crimina,
l. 3. de virgin.
Tanquam ad
perdendum
vnia geniti
etiam premio
invitatur a-
brietas.
Nos numerus
sumus & fru-
ges consumere
nati.
Serm. de abdi-
cerum,
Laert. l. 6.

What is Iordan to a leproous *Naaman*? What, *Siloam*? What, a troubled *Bethesda* to every disease? The Angell stirred, but God healed; his Ministerie; Gods power: It is to be observed, that Christ in his healing did not only use his Divine power, but opposed something belonging to his Humanitie: to teach vs, that wee must neyther neglect the means, nor forget God, the giver of Health. Which leadeth me to my last consideration of Health.

The true use of Health is with every facultie of Body and Soule to honour God: *Prayse the Lord, O my Soule, and all that is within me prayse his holy Name.* So *David*: *The Lord was ready to save me; therefore will sing my Song all the dayes of our life in the House of God.* So said *Heczekiah*; by this means wee shall lay vp a good provision (the treasure of a good conscience) against the time of Sicknesse, as *Ioseph* stored vp in plentie against a Famine.

There are two Nations of sinners, eternall foes to the people of God, like *Moab* and *Ammon*; Begotten of those two base Daughters of Heath in their Fathers forgetfulness, Drunkenness and Lust: of either of them may be said that of *Ambrose* concerning her damneing, *How many faults were in that one wickednesse?* Many thinke their health given them, to make them able to powre in much strong drinke, and themselves borne to deuoure Wine, and eat vp the fruits of the Earth. When Nilus overfloweth, it maketh Egypt fertile: Gluttonie and Drunkenness is our Nilus, which (saith *Basil*) like a dispersed River overflowing her Bankes, *pulescere facit peccata*, doth ripen sinner. Wee might haue instance in *Nob*, *Lar*, *Ephraim*, *Israel*; but that this Age, robbing the Dutch of their intemperance, as all other Nations of their once esteemed proper vices, aboundeth with example. Wee lacke, in euery corner of the Land, an Academie of Cynicks, to be angry with the
be.

Aduersitas
nulla confrin-
git, quem fa-
licitas non
corrumpit,
Aug.
Vitiosam sa-
nitatem Orig.
hom. i. in Psal.
37.

Pleasure like *Ionahs* gourd is of a short & pleasing growth but when God hath provided the worme to bite the root where is then *Iosephs* prouision? Some sacrifice all their time to *Mammon* but take such a man on his death bed, shall thy wealth now deliuer thee from hell? Where is *Iosephs* prouision nowe the cause why many are so comfortlesse in their sicknesse, is because they make no good vse of their healths. If thy health did not corrupt thee, thy sicknesse could not dismay thee: but so easily doth the bodyes health make a diseased soule, that some call it not amisse a virious health: *molis intus agrotassent*, Sicknesse had beene more safe for many. How much better had it beene for *David* to haue beene sicke in bed, then sending his eyes, such vnlawfull embassies to *Bathsheba*. How much better for them (which now tormented in hell fire wish it too late) neuer to haue beene free from sicknesse, that at least, their torments might haue beene lesse: Learne by their euill, how to vse the good thou hast; let this part teach thee the next: *Sine no more lest a worse come vnto thee.*

THE



THE THIRD SERMON.

Sinne no more.



Hilitions forbid that dyet which caused the disease; and the cause found, they esteeme the cure found. By this admonition then we learne; that, *Sinne* is the cause of sicknesse: death entred into the world through sin, and sicknesse fore-ran death in the same passage.

It was neuer sayd before, *Cursed be the earth for thy sake, in sorrow shalt thou eate thereof.* Neuer did any heare I will greatly encrease thy sorrows: sinne like the *Grecian* stragem, though it were let in by a small-seeming breach, yet her bowels were laden with a world of armed mischiefes, which set open the soules gates to the destroyer: & sins infection is stampd as deepe as *Gehazi's* leprosie, *to thee and to thy seed for ever*: so that we haue framed our own snares, wee walke in the fire wee haue kindled, for the wickednesse of *Iacob* is all this. *Michai. 1. 5.* Therefore will I make thee sicke in smiting thee, because of thy sinnes. Sinne is that *morbidus qualitas*: the infection of the soule and body. *David* was sicke for it, *there is no sound part in my flesh because of my sinnes.* Much more *Iehoram* his bowels fell out for his his sinnes. *Miserie commeth not forth of the dust,* To sicknesse and all those previous dispositions

Causa morbi inuenta curationem inueniam esse putant. Cic.
Basil. serm.
quod Deus non sit author mal:
Gen. 3. 17.

2. King. 5. 27.
Ipsi nobis vincula fecimus.
Ambr. de p. 21
l. 1. c. 14.
Mich. 6. 12
Scot. sup. sc.
sent. dist. 31.
1. Chron. 21.
12. 19.
Iob. 5. 6.

Pœna non po-
test esse sine
culpa, ſtame
innocentia, nō
accidit mors
quolibet tran-
ſitus eſſet in
Paraditum.
Scot. ib. diſt.
19.
Rcu. 12. 4.

Rom. 8. 22.

Joſh. 10. 11.
Pſal. 18. 13.

Gen. 20. 18.
Deut. 28. 23.
24.

Mat. 16. 38.
Iſai 53.

Mar. 9. 2.

Vſe.

Lament. 3.
Ier. 2. 17. 29.

tions of death, in labour, wearineſſe; in old age, faint-
neſſe; and as many more as are allyed to ſickenneſſe
ſinne gaue being: for the puniſhment could not haue been
without the crime. Alas miſeries are the yndoubted childre
of ſinne; ſinne is that *Enr*, that grandmother of every ma-
lady; ſinne is that world envenoming Dragon; not ſo
little as that whoſe tayle ſwept over a third part of hea-
uen. Great was the infection of Egypt, on the land, on
the waters, on the trees, on the corne, on the field, on their
houſes, on the earth, on the ayre, on man, on beaſt, but ſill
Gaſhen was excepted; but ſinne went ouer all. For ſin the
earth is curſed, it is her ſickenneſſe, every creature groweth and
tranelleth in paine, a generall contagion. The miſchiefe ſtaih
eth not here, but flyeth vp to the cloudes, and there ſome-
time *Lixion*, like begetteth monſtrous Centaures, fiery e-
ruptions, ayre infecting metcors, thunders, ſtormes, tem-
pells; ſometime it maketh that dewie region of cloudes
like *Abimelech*, houſe barren, every wombe ſtut vp; then
our heauen is as braſſe and our earth iron, then the Lord
giueth vs duſt & aſhes for raine. All is litle that can be ſayd
to this one thing. Chriſts ſoule was very heauy euen vnto
the death for ſinne. *Hee was wounded for our tranſgreſſions,*
and broken for our iniquities; all his ſorrow was for ſinne,
not his, but ours. All our debt hath bene payd by obedi-
ence of ſufferings, not ours but his, yet we ſuffer becauſe we
ſinne yet. Chriſt who for vs ouercame the malice of ſinne,
preſcribeth ſinne no more. It was ſinne made thee ſick; when
he ſayd, *thy finnes are forgiven thee*, he began the cure where
the malady began.

We often put the fault on guiltleſſe nature; we thinke
why were we borne to miſeries? wee blame our bodies
conſtitutions. *Ahab* imputed his fault to the Prophet, but
it is thou *Ahab*, thou ſin and thy fathers houſe, the diuels
eggly family, which trouble all Iſraell. We accuſe the di-
ſten pers of the yeares: *But man ſuffereth for his ſinne, buſt*
thou haſt procured this vnto thy ſelfe? Diſeaſes are all begot-
ten

ten of that mishapen hagge and fearefull Incubus sinne. Shall I then be discouraged in my sicknesse, or iudge others plagued of God in theirs? not so, all are not infirme for sinne, though none without some against sinne, some for probation and exercise, as *Iob* whom God pronounced iust. Some that the glory of God might appeare. Therefore they asked amisse who had sinned, *Iohn* 9. Neither he nor his parents had sinned, which must be referred to the immediatnesse of his maladies cause. He had deserued the euill, but God aynded specially at his own glory in the cure: Seest thou a man afflicted? leave him to God who best knoweth why hee striketh: his iudgement is alwayes iust, though often secret. Seest thou a wicked man healthy and strong, enuy him not, his misery is to come, but when we are chastened, we are corrected, that we might not be condemned with the world. Art thou afflicted? ever thinke thou sufferest leile then thou hast deserued.

To conclude, this one lesson well learned, would be a good meane to prevent many errors, many euils of body and soule: you shall haue some man, if his body be neuer so little disaffected, send in as much haile for the Physitian as *Gebazi* ran to the *Shunamitis* sonne, (if thou meete any *saluo him*) if he sinne, he deserueth, dissembleth, or perhaps it hath a *uoluntate tangere*, none may touch it: if he sin it pleaseth him, if he be sicke nothing can comfort him: O peruerse affection of the ignorant man, his body is to him as *Dauids* beloued childe, bewailed with teares, his soule like the *Iewes* friends, whose death they solemnized with instruments of musicke: the reason is, they obserue not what dangerous effects sinne worketh to body and soule: therefore they strive with the effects, but touch not the cause. Wilt thou be healed? remove the cause, the effect will cease: sinne is the fountaine of euill, first cleanse that, *Sine* no more, for God smiteth for sinne; which bringeth me to a second consideration of sicknesse.

Ex peccatis morbi generantur. Chrys. ho. 37. in Ioh. Propter peccata languēbar. Bed. Ne extollantur in donis Dei. ibid. Veniunt & probandæ patientiæ causæ Chrys. ib. Ambr. l. 9. ep. 751.

Bed. Sape occulto hominibus iudicio sed nunquam iniusto.

1. Cor. 11. 33 Si penso malum quotidie quod feci non est tantum quod patior grauius est quod commissi leuius quod tolero. Aug. mcd. c. 38.

Neglecto fonte malorum rivulos purgare vana est Chrys. in Mat. 4. hom. 14.

Cur Deus im-
mixit morbos
Exod. 9. 10.
Num. 16. 49.
1. Sam. 5. 9.
2. King. 5. 27.
Act. 12. 12, 13.
Job. 42. 5, 6.
Psal. 119. 71.
Isai. 38. 20.
Job. 42. 14.

Extrinfecus
ferro & igni
vitur. Chryf.
Ioh. 3. 15.

1. Sam. 16. 11,
13, 14. Non
visionis
exequio, sed
abolitionis
operatio. Amb.
de poen. 1. c. 4.
Cum morbo
non cum agro
dimitat. Basil.
Quid Deus
non fit auth.
maiorum.
Luk. 19. 41.

Ecce fumant
furnum de ar-
dent lampada.
Iun. & Trem.
Gen. 15. 10, 17

God smiteth with sicknesse thereby to restrain the fury of the wicked, and to instruct the righteous: Egyptians plagues, the pestilence in the campe of Israel, the murmurers, the *Philistim*; Emerods, *Gebazi*; leprosie, *Herods* wormes shew the one, *Iob*, *Danid*, *Hazekiah*, with many others like this present instance, marked with an *ecce sanatus es*, Siane no more, proue the other. My discourse is especially addrest to this.

Affliction hath three daughters, like *Iob*; 1st three given him after his trialls, more beautifull then the former: Exercise, purging sinne; Probation, giuing approbation; and Reward crowning our labours.

God gaue a life free from all sicknesse and paine: when man abused that gift, he afflicted him with many infirmities, by correcting the body, the baser part to amend the more excellent like a good Physician, if an obstinate disease, the Splene, or Dropsie, will not be cured with potions and light medicines, he vseth lancing and cauterizing without. So are our sicknesse like Christs scourges, which he made to driue the buyers and sellers out of the Temple, I meane those cursed Brokers, which sell vs to Sinne, Securie, and Neglect; in which our luxuriant minds full fed, soone fall asleepe: then cometh God, as *Danid* to *Saul* sleeping, and taketh away the *spare and part of mutton*, our strength and nourishment, but calling to vs a *farre off*, sheweth plainly he did not take advantage to kill, but to awaken vs. *Dee I desire the death of a sinner? Why will ye sleepe, O house of Israel?* Looke how a father pitieth his owne child, so is God mercifull to his; he correcteth, but his indignation is not execution of reuenge; but working of pardon: Like a good Physician, he fighteth with the disease, not the diseased. Christ wept for Ierusalem, before he tooke vp the Rodde. Looke how wise parents punish their childrens faulcs; but suffer with their persons, how anger goeth betwixt the child and the faule like the *smoking furnace* and *burning lampe* betwixt *Abraham*.

hams diuidd Sacrifice : which *Gregorie* expresth thus : I reprobnd thy fault, that I may loue thy person, so loue thy person, that I may not be guiltie of thy crime : So God sendeth sicknesse, yet as *Dauid* his battailes against *Abalom*, with this charge, *Deale gently for my sake with the young man*. God correcteth his, but often as the *Persians* beat their Princes Clothes, not their Princes : Infirmitie are Gods well-ordered troupes, which strongly charge the disorderly affections of a rebellious minde : yet to these hee sayth as concerning *Iob*, *Loe he is in your hand, but save his life*.

Sinne is the water as in a *Pericardium* compassing our heart, which should be the Altar of God; sicknesse like *Eliab* fire sent from Heauen, *licketh it up*, consuming that *fouirem peccati*, abounding in a full and healthie bodie : Therefore he giueih a litle rebated sorrow, as Physicians poyson; which, as one saith of the *Cantarides*, *carry a reme die with them*, and is an externall antidote against eternall weeping and gnashing of teeth : so soueraigne a medicine, that euen the weake haue desired it; *Referue me not to utter darkenesse* (said *Origen*) rather correct me, O Lord.

Maurius guiltie of the bloud of twelue hundred souldiers (through his couetousnesse vnransomed and put to the sword) hauing beene terrified with many fearefull predictions, and gasly apparitions; humbly besought the Lord, that he might haue his punishment in this life : which hee obtayned, not in a litle sicknesse; but first seeing the Empreffe his Wife and deare Children butchered at *Phocas* command, he onely said, *Righteous art thou, O Lord, and iust is thy iudgement* : and with the like constancie himselfe soone after suffered death. Good men doe so much loue God, and hate sinne, that they had rather suffer famine to beate downe their bodies, sicknesse to weaken them, heauie afflictions to bruise them, then sinne should reigne ouer them :

Sic culpam tuam insequor, vt te diligam, sic personam diligo vt culpam vitie non amplectar.
l. 1. ep. 33. Venantio.
3. Sam. 18. 5.

Iob. 2. 6.

1. King. 12. 3. 8.

Plin.
Venerum hoc remedia secum habet. l. 1. c. 35

In Psal. 37.
hom. 2.

Iustus es domine & rectum iudicium tuum

Ut per amarū
poculum ad
dulcedinem x-
ternæ salutis
redeant. Greg.
Qui vult ser-
vulos suos ca-
stigare ne per-
dat. I. 1. ep. 28.
Conterat cor-
pus dicat & de
me trado tibi
& tantum mo-
do, animam
eius custodi. ib.
Carnē vlcerat
sed custodit
animam. ib.
Vñ.

2. Sam. 20: 30,
21.

Nulla nocebit
adversitas si
nulla domine-
tur iniquitas.
Nemo læditur
nisi à seipso.
Chrys. To. 5.
Peccata vires
hostibus pre-
bent. I. Iudic:
hom. 3.
O fortunam
rempub. si qui-
dem hanc sen-
tinam huius
vibis eiecerit.
Cicer. Orat. 2.
in Catilin.
Prou. 29. 17.
Heb. 9. 4.

men willingly drinke a bitter draught to cure them: Therefore sayd *Ambrose*, blessed be God who vouchsafed to correct his seruants, that he destroy them not and concerning Gods words of *Iob*, he sayth resolutely, *Let the Serpent eat my flesh, let him grinde my body*, onely let God say of me; I deliuer him into thine hands onely, *keepe his soule*. Such is the power of Christ, at his command the ra- uenous Lyon must keepe his owne prey in safetie betwixt his teeth, he may vlcerate the flesh, but he must keepe the soule. Let him be alwayes euill, that God may be euer gra- tious, who turneth that malice into our good: who ther- by killeth our sinnes.

Shall I then repine at mine infirmities? God sendeth sicknesse against sinne as *Ioab* besieged *Abel*, onely for the traytor *Shaba*, whose head throwne ouer the wall the warre was ended. Sinne is the *Shaba* which God pursueth, if we deliuer it vp God will soone raise the siege. Feare not affliction if thy sinne hurt thee not: Bubbles filled with ayre breake themselves, it is their weakenesse, beate an Adamant with an hammer, it breaketh not: a small af- fliction breaketh the heart of a wicked man, but nothing can destroy the righteous: no affliction shall hurt where no iniquitie reigneth. So true is that no man is hurt but by himselfe: *Origen* thus sayth of the enemy, Sinne giueth him a breach to enter, and power to kill. Sinne is that *Delilah*, which cutteth off our strength, and deliuereth vs into the power of affliction, it is the soules trayterous *Catiline*, O happy state, this heape of mis- chiefes cast out, one onely *Catiline* drawne out, the Citie seemeth eased and refreshed. What euill or im- pietie can be deuised or thought of, which he con- ceived not? Against such danger God fore-arm- eth vs by sicknesse: Every father can tell why hee vseth the Rodde: *Correct thy sonne, and he will giue thee rest*, he will amend his faults: before Gods Arke were layd vp *Manna and the Rodde*, not Manna without the Rodde,

mercy

A faire Warning.

31

mercy without stripes; for his stripes conuey his mercy to vs by amending vs. Such wanton *Adomabz*, who from their youth must not haue so much said to them, as, *Why haue yee done so?* may proue faire, but very seldome good. *Dauid* was better instructed with the terrors of God from his youth vp; therefore confelleth, *It is good for me that I haue bene afflicted, that I might learne thy Statutes.* You see the first daughter of Affliction.

1: King. 1. 6.

Psal. 119. 71.

The next is Approbation. God giueth his children such tryalls, as the *Pylls* in Africa were said to cast theirs before Serpents, which hurt them not, if they were legitimate; or as they were reported, to throw their infants vpon the Rhene, which drowned the adulterate bloud, but rendred the vnstained to the carefull mother againe: so God proueth vs, that he may approue vs, to the intent, that wee might know what hee knew before all Worlds, that wee are borne of an *immortall seed*, and no affliction can separate vs from him. Night putteth not out, but more clearly sheweth the starres: a thinne and sickly bodie sheweth the patience of the godly, so are our losses gainefull.

Plin. 7. c. 7.
Iul. ep. maxim.
1. Pet. 1. 23.
Rom. 8. 35.
Dum tenuitas
in corpore pal-
lor in vultu,
virtus patefa-
cta est. Tho.
Aquin. in Mar.
Vse.

Cast all thy care vpon God: thou art in the hands of a faithfull Creator, who will not deale ouer-roughly with thee. He said of *Isack*, in *all her troubles* he was troubled, and that he bare them and *carried them continually*. Againe, as an *Eagle stirreth up her nest, fluttereth ouer her birds, taketh them and beareth them on her wings*; so the Lord alone carried them on the high places of the earth, but as *Loocras* made the Eagle, carrying *Ganymede* so tenderly, as if hee had knowne what she was carrying, and to whom, onely griping his clothes with her talions. Sicknesse and paines are the sharpe talions, in which God taketh vs vp to proue vs, but so gently, that he hurteth not. That maketh the experienced Saint entertaine Gods corrections with alacritie, whilst to the wicked man they are as dreadfull as some inexorable Sergeant to a bankrupt Debtor. *Dauid* saith

Isai 63. 9:

Deut. 32. 11;

12. 13.

Sentientem
quid rapit in
Ganymede, &
cui ferat, par-
centem vngu-
bis etiam per
vestem: Plin.
1. 24. c. 8.
d. si mihi leui
daret salutem
vulnere. Amb.
de virg. l. 3.

- God shall suddenly shoot at them, and they shall be wounded, but the good man shall not be afraid for any euill tidings, nor for the flying arrow. Though the good & bad indifferently seeme the marke at which death shooteth, sicknesse, yet to the good mans heart the Lord sayth as
2. King. 13. 17. the Prophet to *Iaazo*, *Behold the arrow of the Lords deliuerance*; paines are to them the arrowes of the Almightye, (*Dauid* and *Iob* were very sensible of them) but like *Ionathans* arrowes, shot to warne, not to wound. Blessed is the iust (marke the man) what euer hee suffer, his end shall be peace: hee is comforted in his bodies infirmitie and decay, by the sense and assurance of his inward mans renewing: death to him is but like *Medea's* sword in old *Aeson's* throat, letting cut the old bloud to renew his age, an age which in spight of time shall neuer be old.
- The good and bad must be sicke, and dye, and both returne out of deaths lightlesse prison, but like *Pharaoh's* seruants, one to honour the other to execution: euen death approveth the righteous, wherein Christ is our aduantage, and death so bitter-sweet a gayne, that euen they which feare it, desire it: *Let me die the death of the righteous, and let my last end be like his*, said the vnrighteous Prophet. Sicknesse is the suburbs of death, death the gate of Heauen (a loathed Gate to so desired a Citie:) Opinion and humane frailtie for a time shutteth the Saint from his desires, but when the Angell of the Lord shall call vs, as *Peter* out of prison, these chaynes shall fall off, and those *Iron Gates* which leade to the Citie, open by its owne accord, and giue an easie passage. Then especially shall God approve vs: then we shall know, that all these bodily paines are like the Babylonish fire, in which the Children walke safely, and their Tormentors onely perish; and like the Red Sea, in which the Egyptian is drowned, but the Israelite passeth thorow them, to his long desired rest.

Here

A Faire Warning.

31

Here is Afflictions second daughter; a *Naomi*, though she would be called *Marah*: the reward is next, the ioyes which grow among the thornes of sorrow; and they are seuen sweet Babes of an ill-looking Mother.

The first is, Sicknesse weaneth vs from the ioue of the World: Israel loued her bondage too well, though she groined vnder it; God suffered her to be afflicted, to force her to seeke a better rest. Wee find many inconueniencies in the World, yet wee cleaue to it, what would wee doe, if there were none? How would they loue a faire *Rahel*, who doze so much on a bleare-eyed *Leah*? extremitie of paine is the onely Wormewood which God layeth to the brest, to draw our loues from this infected Nurse, the World, which we onely enjoy in health; without which, all earthly ioyes are but as Melles of Meat set vpon a Graue.

Secondly, it bringeth vs more acquainted with death, and maketh him lesse feared, by how much more familiar: how bitter is the remembrance of death to the alwayes healthie? health and prosperitie make vs desirous to liue. *Aurignus* souldier healed of a long-felt infirmitie, proued a very Coward; for which being reprov'd, hee replyed, Thou, O King, hast made me so, who by giuing me health, hast taken away the contempt I had of life. Discontents haue strange power to make vs loue death (so through a darke and false *Medicus*, the vgly may seeme fairer:) *Ehab* desireth the death from which hee fled; a little heat made *Ienah* wish to die: short paines haue so overcome the wicked, that they haue changed them for death eternall; and so much discovered the Saints infirmities, that they haue loathed not onely their present being, but what they haue beene. Death seemeth better then a bitter life, such force haue short paines: but who was euer so fearefull, that he had not rather once fall, then euer hang by the hands; once dye, then euer feare death, and liue in paine?

Thirdly,

Ruth. 1. 20.

Ecce mundus
turbat & ama-
tur, quid si
tranquillus
esset?

Ecclus. 30. 18.

Tu me minus
audace fecisti
quod ijs malis
me vindicasti
quibus à me
vita cõtempni
habebatur.

Ier. 20. 14.

Iob 3. 2.

Ecclus. 30. 17.

Subire semel
satiatur, quam
cauere semper;
Suet vit. Iul.

Aug. de Ciu.
Dei, l. 14. c. 17.

Confessus in
fluctibus nega-
uit in terra
emendauit a-
que quem ter-
rena deflexo-
rant.

Aegra anima
deo propinqua
Greg. Naz. cp.
190.

Hos. 5. 15.

Ier. 31. 18, 19.

2. King. 2. 20,
21.

de vultu dny, iust.
reuerentia, de vultu
dny, iust. reuerentia
Arist.

Lact. l. 5.

Lament. 3. 27.

Thirdly, it maketh Gods mercy in health better vnderstood: if all were day, the light; if all Summer, euen that season would be vnpleasing to vs: the good wee haue, is commended by some annexed contrary: the paine of the disease knowne, the pleasure of health is sweeter. Wee neuer rightly account what wee owe to God for health, saue when we begge it in sicknesse.

Fourthly, it bringeth vs to God in amendment of a mis-spent life: wee haue instance in many, of whom I may say, their extremities amended them, their prosperitie corrupted them. As *Ambrose* saith of *Peter* and *Jonah*, he confessed Christ on the waues, but denied him on the land; and *Jonah* fled Gods presence, seeming safe, but found a Chappell to pray and prayse God in the belly of the Whale. Many being in health, endeouour to flie from God, but in some desperate sicknesse they learne to sing their *De profundis*; sicknesse mendeth that good man, whom health marred: *When I afflict them, they will seeke me early.* *Ephraim* bemoaned himselfe, *Thou hast chastened me, surely after that I was instructed, I repented.* God cureth a dissolute heart as the Prophet did *Ierico Waters*, by casting in salt, sharpe, biting remedies.

The fift is Patience: which as one said of Learning, is an Ornament in prosperitie, and a Refuge in aduersitie. *It is good for a man* (saith the weeping Prophet) *to beare the yoke in his youth: he putteth his mouth to the dust, if there may be hope; he rineth his cheeks to him that smiteth him.* It seemeth a strange saying: Is it good to be afflicted, that I may learne patience? see the reason: It is a rare thing to see a man externally prosperous, patient; I grant he may haue a disposition to patience, he may discourse like some bookish souldier of the warres, which neuer saw fight; but patience is the child of aduersitie: and considering the manifold calamities to which euery man in this life is subiect, no wayes to be auoided, but by patient bearing them, it seemeth to me no paradox, that without outward or inward

inward aduersitie, it is not easie for a man to be happie. They iudge amisse, who thinke a man can be patient without tryals, or happie without patience: that such a man may seeme happie, wee know; that hee is generally unhappie, we may learne. *Chrysostome* sayth well of profperitie, *It hath brought in grievous Masters and Tyrants to the Soule.* To omit the multitude, and speake of this one, Impatience is a very Tyrant, worse then *Pharaoh* and his Taske-masters, for it suffereth not a man to enioy any thing he hath: Hath the impatient man riches? hee enioyeth them not, who is impatient for that hee hath no more: hath he friends? eyther he loseth them by his impatience, or else enioyeth them not with whom he is displeased: hath hee a faire and prosperous estate? what is that to him who is not pleased with it? hath hee health? his mindes distemper robbeth him of the vse of it. In a word, the impatient man possesseth nothing (except he possesseth other things which possesseth not himselfe:) *Christ* sayth, *By your patience possesse your soules;* without patience you cannot enioy your selues: such is the impatient mans case. Marke the man: neyther vnderstanding, will, memorie, neyther hand nor tongue serue him, all are slaues to passion; and whilest hee thinketh hee hath all things in hauing his froward humor, indeed Impatience hath him, but hee hath nothing, not so much as himselfe. *Now tryalls bring forth patience,* and the quiet fruits of righteousness, which follow in the next place.

Sixtly, it worketh to the children of God a peace passing all vnderstanding of a naturall man; that is, a calmnesse and quietnesse of mind in the experience of Gods mercies. Where the seditious *Gracchus* was slaine at Rome, the Temple of Concord was built: so, there God foundeth in our hearts the Temple of Peace, where our peacelesse sinnes are buried with Christ, and our impatience in our sufferings.

Seuenthy, the last is the reward, whereof this life tasteth

F

only

De amore De
& tolerantia,
To. 5.
Graues animæ
suz heros ty-
rannosque in-
vexit.

Luk. 21. 19.

In homine im-
patiente domi-
natur ira &
furor, & cum
possident stell.
in Luc part. 2.
Rom. 5. 3.

Aug. de Ciu.
Dei. l. 3. c. 25.

Numb. 13. 24.

2. Cor. 4. 17.

Vie.

Iudg. 14. 14.

Iob. 3. 17, 18.

Salus cum ge-
mitu coniuncta
est. Greg. Naz.
orat. 17.

Rom. 3. 19.

only first fruits, a cluster from *Ephraim*; the assurance of a better life in this lives decaying: *Our light afflictions for a moment causing unto us a greater weight of eternall glory.*

As *Samson* said of his *Lion of Timnath*, *Out of the eater came meate, and out of the strong came sweetnesse*: So will I conclude this point: What stronger then Sicknesse, or more deuouring then Death? or so sweete as Heauen? Behold, *Happie is the man whom God correcteth*: therefore despise not thou the chastening of the Almighty, for he maketh sore, and bindeth vp, he woundeth, and his hands make whole. Hee maketh whole by wounding. It is for children and fooles to imagine Frosts, Stormes, and Raine, eyther the off-spring of Chance, or vfelesse effects of Nature: the wiser know, that milder Winters are the vndoubted Parents of sterilitie and contagion: Stormes, which seeme the Diseases of a distempered Skie, doe purge the Ayre; and the dewie Clouds are Gods *Clepsydra*, his Bortles to water the Earth: so is it in man. And the Saints weeping eyes are Gods Clouds, to make fruitfull a penitent heart. Faint not at thy tryalls, but be zealous, and amend. *Sinne no more.*

THE



THE FOVRTH SERMON.

Sinne no more.



We haue considered in the last place, the cause of Sickneses, and the reasons why God afflicteth with them, as also what effects they worke in them to whome they are sanctified: & rempayneth, that I also shew the end why God deliuereth, and bestoweth health vpon vs.

God deliuereth from Sicknesse, that being thereby warned, we might sinne no more. There are many reasons dissuading from sinne: let vs consider a few of many. Let the first be this present Doctrine.

First, God giueth vs health, that we might auoid sinne.

Secondly, there is nothing of it owne nature euill, but sinne: ere sinne was borne, God saw all his Creatures, euen the Angels, which falling, became damned Deuils, the Beasts, the Serpents, and all that he had made, and for it was very good: nothing created, is euill; sinne is a new euill, a priuation of the good was made.

Thirdly, onely sinne is against Nature, a very Monster of the Soule, as Monsters are said by the Naturalist to be the errors of Nature: our nature, which sinne corrupted, is (of it selfe) good; and to goods nothing but

Gen. 1. 31.
Contrary to the dreams of the Maniches.
Aug. de. Ciui. Dei. l. 1. c. 22.
Malum, in quo propriè tantum est peccatum.
Basil. Quod Deus non est author mali.
quod malum est.

euill is contrarie : Sinne therefore primarily beeing the onely euill, is so onely contrarie, not destructive to Nature.

Fourthly, Sinne is contrarie to God : nothing of that hee made, is contrarie to him, for all beeings are in him ; and God made all, sinne onely excepted : by sinne we oppose Gods sovereignty, *not by nature, but by corruption of will* : hauing no power to hurt God: our will to hurt maketh vs Gods foes. Our nature therefore it is not but our sinne that contrarieth God, *euill onely being contrarie to good.*

Fifthly, it maketh vs children of the Deuill, not by Propagation, but Imitation, not by Generation, but by doing his workes of Rebellion against God.

Sixthly, Sinne onely hurteth vs : the vice that maketh vs oppose God, is *euill our euill hurt*, no wayes Gods ; because it corrupteth our nature, of it selfe good. Sinne is like that euill spirit in the possessed, tearing and raging, and casting vs into the fire. Infinite are the miseries borne of sinne : it maketh God angry with vs, it separateth vs from him, it draweth the Curse of the Lord vpon our Houses, it shutteth out our prayers from Gods eares, it subiecteth vs to all Miseries, Sickneses, Paines, Death. I haue not yet sayd all, when all Warnings will not serue, a worse thing shall befall the Sinner ; which, like *Tomrants* fable Flagg, cometh in the Rere and last part of my Text.

But is there any perfection in this life? Can any in this life be without sinne? The Iusticiaries affirme it, the Nouatians sayd they were cleane, the Pelagians denyed Original Corruption, and sayd, the Elect may be without sinne in this life : a man not sinning, but where shall wee finde the man? Come to the Saints, thou shalt heare them crying,

emer

Aug. de Ciu.
Dei, l. 12. c. 3.
Ioh. 8. 44.
1. Ioh. 3. 8.

Non carnis
originem du-
cendo, sed per
imitationem.
Bed.

Aug. quo sup.
l. 12. c. 3.
Mark. 9. 18. 22.

Isai 64. 5.
Isai 59. 2.
Prou. 3. 33.
Isai 1. 15.
Deu. 28. 58, 59.

Doctores No-
uarianorum se
MUNDOS ap-
pellant. Ambro-
de pœn. l. 1. c. 1.
Parvulos om-
nes sine pec-
cato nasci &
electos in hac
vita tantum
proficere posse
vs SINUS Pœ-
CATO existant.
Bed. exposi. in
1. Ioh. 1.

enter not into iudgements with thy servants O Lord. Againe,
we all haue gone astray like sheepe: againe, I see another
law in my members, *Leading me captiue vnto the law of sin.*
There is not a iust man vpon the earth that doth good and sin-
neith nor then who can say I haue made my heart cleane, I am
pure from sinne? sinne no more. O wretched man that I am
who shall deliuer me from the body of this death? How hea-
uy are the burthens of sinne? how smartfull the wounds
of a guilty conscience? giue me any grieve it is easier: it is
for thy sake sinne the Saint often cryeth, I desire to be dis-
solved: For the contagion hath infected euery part, and di-
spersed it selfe through my veines: all my thoughts, words
and workes, relish of thee: if I examine my best actions,
I finde them faulty: in my prayers, suggestions, and pro-
fane wandrings fall vpon mine heart like the soules on
Abrahams sacrifices. In my hearing distraction, in my
almes vaine glory, or some sinister respect, which like the
the worme at Iudas? gourd, eateth vp the life of goodnes;
as Iudas men sayd of the Philistines, Behold we was a frayde
here to Iudas; how much more then if we come to Keilah, a-
gainst the armies of the Philistines? If sinne assaile vs in our
best actions, how shall we deale with it in other? how sayd
thou then, O Lord, sinne no more? Lord thou knowest
my thoughts; my heart sayeth me because of my sinnes,
and I desire nothing in the world like this, that I might
sinne no more. If my sinne were written with Inke, I
could perhaps put it out; but now it is written in mine
heart like Iudas, with an Iron pen; Lord if thou wilt, thou
canst make me cleane.

The tables of the law were written and broken; and
written againe by the finger of God. God wrote the law
in mans heart; sinne brake these Tables, and now we are
the writing of the sinne. God who ingaueh in the fleshy
Tables of the law, by the same Spirit of his, whose finger
writing in the dust (where sinners are written) did cancel
and put out the hand writing of sinne, and acquiring of

Psal. 143. 3. 2.
Mai. 53. 6.
Rom. 7. 23.
Eccl. 7. 20.
Prou. 20. 9.
Rom. 7. 24.
Nullus maior
est dolor quam
is qui peccati
mucrone vul-
nerat conscien-
tiam: graui-
mi filii, graui-
nimis sunt de-
lictorum pon-
dera. Ambr. l.
5. ep. 18.
Gen. 5. 12.

1. Sam. 33. 3.

Si peccatum
meum esset a-
tramento con-
scriptum forsi-
tan deletem:
nunc autem
scriptum est in
filio ferreo.
Origen.
1. Ier.

Exod. 32. 19.
Exod. 34. 1.
Deut. 10. 4.
2. Cor. 3. 3.
Ierem. 17. 13.

Ioh. 8. 8. 11.
Nihil peccare
folius est dei.
Amb. 1. 1. ep. 3.
Ambr. de pæn.
1. 1. c. 4.

Ier. 17. 14.

L. 2. ep. 7.

1. Ioh. 3. 9.
Eccles. 7. 10.
us 1579 lxx 1586.
Rom. 3. 12.

Rom. 7. 16. 17.

Rom. 8.
Rom. 6. 12.
Psal. 32. 1. 2.
Penitus ea tol-
lit vt non finit
quorum memor
non erit. Amb.
1. 5. ep. 19.
Obadia, 16. 18

others accusations, blessedly dismissed and gaue a *qui-etus est. neis hee doe I condemne thee* : goe and sinne no more: how did she not sinne being humane? how did shee fulfill his command if she did sinne? none liue which sinne not. Therefore Gods family sayth not, I am whole, I need no Physitian, but *heale me O Lord, and I shall be whole, saue me and I shall be saued.* When of old God brake Israels yoke she sayd, *I will no more transgresse* she sayd it, but as we say it, onely as Ambrose sayd of Calanus answer to Alexander, *reclara verba, sed verba*, excellent words, but words, excellent constancy, but the constancy of a man: for she did sinne more and more.

But sayth he not, *Who soeuer is borne of God sinneth not*: yet there is no man that doeth good and sinneth not. None? no not one : These two come like Esau and Jacob with the face of enemie till they meete, and are reconciled. All sinne would God we had no prooffe for it; yet the iust sinne not: which wee vnderstand not as *Rebo* of mortall sinnes or the violation of Charitie, but as the Spirit of God, the best interpreter of himselfe, *If I doe that which I would not, I consent to the law, that it is good, now then it is* NO MORE I THAT DOE IT, *but the sin that dwelleth in me.* The regenerate in a right sence sinne not; they saine nor, because they doe that they would not, and where they will, they would not will the euill which sinne draweth them to. There is a sinne then which maketh the saint of God groane, an inhabiting, not a reigning sinne, an inmate, not a king. The righteous sinne not, that is, God couereth their sinnes, and imputeth them not; hee taketh them quite away, which hee will no more remember, as hee sayd of the Edomites, *they shall be as if they had not bene*, there shall be no remnant of them: though hee cast not out these *rebuffers* all at once: yet sinnes receiuing their death-wound, by little and little bleede to death all our life after, like a desperate enemie fighting in blood, and striking

king with dying hands.

The Separatists seeke a spotlesse congregation, forgetting our mothers confession, *I am blacke O daughters of Ierusalem, but comely.* Blacke, that is dis-coloured with sinnes, but comely with the beautie he putteth on her who calleth her his sayre one. *Cahiso* in the fable fled her fellow Beares, forgetting her owne ill shapes. They flye vs sinners, themselves by so much greater sinners, by how much more forgetting they are sinners: they looke for a Church not on earth to be found.

Saul sought *Alles* and found a kingdome: they seeke a kingdome not to bee found, but shall finde, I will onely say, men like themselves: Gods Church like *Jacobs* flocke consisteth of spotted sheepe, saints, but full of blemishes.

Be not discouraged, if thou see sinne liueth: thou canst bee but partly spirit, and the flesh will lust against it: after the building the Temple of Concord at Rome, the slaues warres engarboyled their territories: after we haue erected the Temple of peace in a good conscience, and in a good part subiected sinne, yet wee must looke for the slaues warres, the rebellion of inordinate affection, which in this life will neuer leave vs secure conquerors. Our righteousness consisteth (sayth *Augustine*) rather in the freeremission of sinnes, then of vertues perfection, witnesse that dayly prayer which Christ taught vs, *Forgiue vs our trespasses.* Here some infirmities or other creepeth on the best Conqueror, our sinnes subdued by a dangerous conflict, deny vs all securitie, and keepe vs busied in a continuall and carefull command: And thus concludeth, mans iustice is to haue God his Lord, himselfe his subiect, his soule master of his body, and his reason ouer sin, either by subduing or resisting it. *Paul* sayd, *I count not my selfe that I haue attained to it, but I follow.*

Cant. 1. 5.
ו' אַבְרָהָם וְיִצְחָק
וְיַעֲקֹב, אֲבֹתַי.
Anult. Laert.
1.6.

Cant. 2. 10, 13.
Vrſaque, con-
ſpectos in mon-
tibus horruit
vrios.

Vſe:
Galat. 5. 17
Aug. de ciui.
dei. l. 3. c. 26.

Aug. quo. ſup. l.
19. c. 27.

Phil. 3. 13. 14.

Wc

Perfect onem
in hac vitā se-
quimur, alio-
quimur in fu-
tura;

In qua pecca-
re nec velint
vltia nec vale-
ant. Bed. ex p.
in Iohn. 1.
A. 28. 5.
2. xod. 14. 13:

Cur iustus non
sit, qui contra
iniustitiam su-
am iam per la-
chrymas sœuit
Bed. in 1. Ioh. 3.
iuxta. vltio, post
sapio. ut Plat.
in Gor. iuxta. vltio.
sunt d. alia. ut.
In Græco so-
no penitentiæ
nomen non ex-
delicti confes-
sione, sed ex
animi de mu-
tatione compo-
sitione est Tert.
aduers. Marci 6
1. 2. c. 24.
Amb. p. 22.
1. 2. c. 10.

We but follow perfection in this life wee obtaine it in the life to come. At Rome the temple of *rest* was placed out of the gates: so it is with vs, we haue here no rest, especially no truce with sinne; no rest from it; that is reserved for heauen: he forgiveth here; but purgeth from all when hee brings vs into that life, in which the saints neither will nor can sinne any more. Death shall end sinner: death is a true viper, it killeth it wicked parents, though Gods children (by the merits of Christ) like *Paul* at *Melita*, shake it off into the fire: sinne is death's mother, but the hastie kinde euer gnaweth through her mothers bowels. Sin began death, death endeth sinne; death came into the world thorow sinne, sinne goeth out of the world through death. At death the Lord will tell vs as *Moses* of the reuengefull Egyptians. *Fear not: behold the deliuerance of the Lord which he will shew to you this day*, the sinnes yee haue seene, ye shall neuer see them againe.

This sinne no more then, seemeth to respect a comparison betwixt his life past and to come, and the same is required at our hands, that we sinne no more. That is, first that we repent vs of our sinnes, of which I shall hereafter speake. We cease to be sinners when we do truly repent that euer we haue bene sinners.

Secondly, (as much as possibly we may) wee must change the habits of our minde. True repentance is not a bare confession, but a change of our former minde and purpose vpon a better consideration: the conuerted yong man answerd his lewd acquaintance wel, wondering why he knew her not: she saying, (*Ego sum*) *sed ego non sum ego*. I am not now my former selfe.

Thirdly, we must take heede we fall not backe to our former sinnes. Sinne like *Aetna's* fire hath some intermissions, but when we thinke it extinguished, it flammeth out a frethe more we sinne; the more difficult the cure, but relapses are most dangerous. When the proud Tyrant *Amurath*, secure of victory thought the battle done, his dan-

danger was begun in his liues ending, a Christian soldier supposed slaine, rose vp and stroke him to the heart. When wee are secure and thinke right worthily of our selues, some sinne or other, will as it were, rise from the dead, and fall vpon vs dangerously.

Fourthly, we must be heartily displeased with our sins: sinne like the poyson of the Aspe affecteth with a drowisie delight where it hurteth mortally: some among the *Tribals* (sayd *Phinis*) if they were angry could kill with their eye: that which he said of them, thou shalt thus find true of sinne: bee angry with it and thou killest the heart of it. Sinne is a wanton fondling, if it be not loued it wil die.

Lastly, strue against thy sinnes: if thou yeeld not thou hast overcome: In Gods esteeme wee cease to bee what wee vnwittingly are: sinne leadeth the Saint like a captiue Israélite to Babylon. He goeth but against his desire, he deuifeth how he may returne, to another purpose saith *Gregorie*, that good soule is gone home, which languished abroade. This is the summe: giue not thy consent to sinne, but if thou haue consented, let it not please thee: if sinne haue pleased thee, bee now heartily displeased, that sinne euer pleased thee: in this life God looketh not so much for a man not sinning (such is our fraylty, such his mercy) as vnwilling to sinne, repenting, resisting sinne, endeavouring not to sinne. As *Brutus* wrote to the *Pergamunians*, when they had giuen his enemy *Dolabella* money, if you haue done it willingly, you confesse you haue offended me; if against your wills, shew it then by giuing me willingly.

So sayth the Spirit in effect, as ye haue yeelded your members seruants to uncleannesse; now so now, yeeld your members seruants to righteousness: shew that you sinned vnwillingly, by seruing God more willingly. Sinne no more. To which obserue these rules of practise.

Intervalla sua habet. cum deservisse creditur redit. Si accidat in eodem vulnere iterum & sepius vnlaeretur quantis potest cruciatus medicari. Origen. Non nocet cui non placet peccatum. Greg. l. 7. c. 2.

Nonne ita istud est ac si quis captivum victæ urbis populum abducas. Captivus abducitur, sed invitus. Amb. de pæn. l. 1. c. 4. Illa bona animæ ad suam patriam pervenit, quæ in patria laborabat aliena. l. 6. ep. 19. Plut. vii. Brut.

Rom. 6. 19.

John 4. 19.
Caue tibi ob
presenciam
eius. Iun. &
Trem. Exod.
23. 21.

Prou. 5. 21.
Ecclef. 12.
Math. 22.

Isai. 48. 22.

Prou. 4. 23.

Prou. 23. 23.

Iud. 12. 5. 6.

Sapienter illi
cita superat
qui didicerit
non uti con-
cessis. Greg.
1. 7. ep. 39.

1 Remember alwayes thou art in the presence of God. This people knew him not that healed him; but Iesus knew him, and the cause of his disease. The Samaritan woman acknowledged; he told her all that euer she had done. God told Israel he would send his Angell before them to *keepe them in the way*, but sayth he; *beware of him; and heare his voyce, & prouoke him not*. Set vp the Arke that *Dagon* may be cast downe. Remember that the eye of Iesus is euer vpon thee: if thou lookest he should protect thee; prouoke him not: we forget God when we dare sinne: remember euer thy wayes are before the eyes of the Lord.

2 Secondly, remember that all thy thoughts, words, and actions shall come into iudgement.

3 Thirdly, bury not the checks of thy conscience; the conscience is an excellent counsellour, and will deale faithfully: if all the world would flatter thee, thy conscience will neither flatter nor conceale, neither giue rest, till sinne, like *Ionah* be throwne out: the diuell sleepeeth in the sinners bosome, but giueth no true rest. *Ionah* sleep was the ships vnrest.

4 Fourthly, guard the passages of thy soule. *Keepe thine heart with all diligence*. Iob will teach thee a part, who made a couenant with his eyes; the *Reubenites* a part who dranke no wine: *Solomon* a part, who sayd, Consider diligently what is before thee, otherwise thou possessest it were thy knife to thy throat, if thou be a man giuen to the appetite, be not desirous of dainty meat, for it is a deceivable meat. The senses (like the passages of *Iordan* taken by the *Gileadites*) watched by the temperate; would cut off many sinnes: we must do by sinnes as with some strong fort, if it cannot be forced we must cut off all foragers, and so flarue the defendants. Lust and drunkennesse liue at full tables, pleasure is the Nurse of sinne; if there be a famine of temperance they are gone to sojourn also here. He wisely ouercometh things vnlawfull, who hath learned not to vse

vse

use the lawfull. *Paul* will teach thee an excellent part in auoyding inconuenient talkes our Saujour hath comprised all in this one, *Watch that ye enter not into temptation.* Wee perish like *Isaboth* sleeping whilst wee dreame of no danger.

Fifthly, let every sinne bee the more heartily repented, by how much oftner it assaileth. If sinne will needes dwell with thee, use the deceiver, as *Israel* the *Gibeonites*, cause it to hew wood and draw water for the house of God; sinne draweth water when it maketh vs weepe bitterly for that we haue offended: it heweth wood, when it enflameth vs with a zealous anger against our selues, and with an heartie desire and care to serue God the more, the more wee consider wee haue offended him. Sweete waters kill the Purple, sinne is that Purple, and teares the purest water: not as if repentance were the primarie instrumentall cause of our sinnes remission. Christs blood killeth sinne to Gods iudgement, repentance to our conscience, till we repent we shall neuer be assured of our sinnes forgivenesse. God for the merits of Christ forguieth, but with this condition, that we repent, which he also giueth. That which *Ambrose* speaketh to *Sisinnius* will expresse it: *Thou hast done like a good parent, soone forgiuing, but being first entreated, for to giue pardon before it be asked, is not to pardon but to approue the fact: as fathers loues forgiue their children faults, yet their submission is expected, that they may say we forgiue.* So God looketh that we repent that hee may haue mercy: repentance is the gate of heauen: a gate leading to the doore of life, Christ Iesus.

But lest we repent of our repentance, obserue, that repentance must be done *speedily, truly, strongly, and constantly.*

First speedily, in the dayes of thy youth: sinne gaineth strength by age: blessed is he that dasheth her childre yong

Eph. 5. 4.

2. Sam. 4. 5. 6.

Iosh. 9. 3. 23.

Plin. 1. 9. 46.

Fecisti quod
boni parentes
vt cito igno-
ceres sed O B-
SECRETVS
nam antequam
rogareris, non
erat ignoscere
sed factum ap-
probare, Amb.
1. 6. ep. 43.
Ianua regni
penitentia est.
Ne in ipsa
penitentia
fiat quod po-
stea indigeat
penitennia.
Amb. de pen.
1. 2. c. 11.

Amb. 10. l. com
in Luc. 12.
Lego quod fle-
uit, non lego
quod satisfecit.
Si eam æquare
non possumus
scit dominus
Iesus & infirmis
subuenire. Amb.
de pæn. l. 1. c. 8:
Aug. l. 3. de ciu.
dei. c. 11.
Ioc. l. 2. 13.
Qui foris præ-
tendunt intus
oppugnant.
Ambr.

2. King. 11. 2.

2. King. 10. 38.
29.

Ester. 3. 12.
Quid prodest
cuncta munisse
si per vnum lo-
cum, pernicio-
sus hosti præ-
beatur accessus?
Greg. 4. 7. ep.
10.

as dying *Amurath* of *Scanderbeg*: this traytour should haue beene suppressed in that newnelle of his estate: giue thy sinne no time. Repent speedily.

Secondly, repent truly. The more thou sinnest, weepe the more, *abyssus, abyssum vocat.* Depth of sinne a deepe source of teares: as *Peter* wept, of whom I read he wept, I read not that he satisfied: as the sinner wept, *Luke 7.* Or if thou canst not equall her, (God knoweth how to supply the weake) yet let thy sorrow be true. Some haue teares at command, yet weepe like *Apollon* statue without sense: it is not formall penance, (hypocrisie can resemble grace, *Vibius* may bee like *Pompey*.) It is not a thousand stripes, nor the cloathes nor backe, but the heart must be rent. As for the hypocrites which tender God a counter-feit sorrow, God shall pay them with true.

Thirdly, repent thoroughly. That is, of every sinne. We will be content to leaue some gainlesse sinnes; but we spare none *Agag* of our *Amalekites* designed to death. In the slaughter of our sinnes we snatch vp one as *Iehoshaba* caught vp *Iosh* and his Nurse; with that we runne away that it may raigne ouer vs: though we heare it reprobued and the danger preached, yet of it our heart cryeth, as *Agripino* of her sonne *Nero* (when the Astrologers told her at his natiuitie, he should be an Emperour, but should kill his mother) *occidas dum regnas.* Let him kill mee so he may reigne. *Iehu* destroyed *Baal* out of *Israel*, but from the sinnes of *Ieroboam* hee departed not: God commaundeth concerning sinne, as *Ahasuerus* by his first edict against the Iewes, in all his Prouinces to *route out, to kill, and to destroy them, both young and old.*

What auailleth it to fortifie all the Citadell, if we leaue open some posterne gate to a vigilant enemy? I conclude as the Orator of his *Catiline*, if of so great a rabble of Traytours, hee onely be taken away, wee may perhaps a while seeme freed of feare and care: but the danger will reside, shut vp in the veines and bowels of the state;

state; so sicke men, in their hot fits, at first seeme eased by a draught of coole water, but afterward more vehemently burne. And this sickness of the Commonweale, eased a little with his only death, shall grow more desperate by his fellowes liues.

Fourthly, Repent constantly: It is not hanging the head for a day, which God accepteth; as our sinnes are continuall, so must our repentance be: Wee smite our sinnes as *Iehoshaphat* smote the ground with his arrowes, three times, and so we cease, where we should haue smitten till we had consumed them. Sinne is an hardie and puissant foe, and will not so be overcome. It is not easie (sayd *Amurath* to his discomforted souldiers before *Croya*) without bloudie hands to put the yoke on the fierce enemies necke. The very cause of our easie falling backe into sinne, is; that wee charge it cowardly, and soone giue ouer the pursuit. In these foure Channels, Repentance, like the River of Paradise, watereth a zealous heart; and all make a fitt rule of Practise.

A sixth is, Abstaine from all appearance of euill. The Deuill is subtil, and maketh the way to Hell easie. Sinne like *Eliab*s Cloud on Carmel, is not to be scene at first, when Sathan suggesteth, and after it appeareth but in the bignesse of a mans hand: but if we flye it not, there is a noyse of much Raine: the full Vials of Gods Wrath. Come not neere her dwelling, it is ill iesting with sinne: as *Delilah* acted sinne, so sinne playeth the *Delilah*: shee maketh loue at first, at last shee cutteth off our strength, and causeth to be put out the strong mans eyes: so that he that at first was not afraid of appearances of euill, presently groweth impudent, and cannot or will not see the greatest sinnes.

Seuenthy, Take away all occasions of sinne. *Moses* stampt the Idoll into powder, to take away occasion of Idolatrie. Not onely *Baals* Image, but the Groves, and his House, ought to be beaten to the ground: for sinne

Cic. Orat. 1. in
Caeslin.

Isai 58.5.

2. King. 13. 19.

Vt omnia im-
pietatis abole-
ret vestigia.
Amb. 1. 7. ep. 57.

1.King. 20. 33.

1.King. 20. 33.

is an importunate solicitor, like *Ben-badad* crafty Messengers, it watcheth diligently to catch any thing of vs; if we acknowledge the least acquaintance, it not need be entreated to take hold of it.

When *Pharaoh* saw there was no remedie, but the *Israelites* would leaue his seruice: hee giueh way, onely sayth he, leaue your cattle behinde you. Hee knew that would occasion their returne; but *Moses* sayd, I will not leaue one hoofe; the diuell desireth wee but leaue something to bring vs backe, though wee leaue him for a time: But wee must resolue with *Moses*, not to leaue the least.

S. Leuit. ho. 8.
omne quic-
quid e mortui
operis.

Plur. vit. Thef.
ne anfas pre-
beret.

1.King. 13.
18.

Origen speaking of the cleansing the Leper, vnderstandeth by the shauing the haire, the cutting off all that belongeth to the dead workes of sinne. All occasion must be cut off, that the soules leprosie may be cleansed. *The Jew* shaued off his comely lockes, that his enemy might catch no hold. If it be as deare as thine Hand, or Eye, Christ sayth cut it off, pull it out, if it occasion thee to offend. There is nothing so deare as Salvation, nothing more dangerous then Opportunity and Occasion. When we haue euen departed from the danger, and are gone, Occasion commeth posting after, like the old lying Prophet of Bethel, and telleth vs, *An Angel spake vnto him, saying, Bring him backe againe*; but if wee goe backe, Gods Iudgements lye readie in our way to destroy vs.

Eightly, let not thy affections be gouernours of thy will: It is a weake Master, where Seruants rule the Familie. The affections are like the Mamalukes, which the Turks in Egypt at first entertained for slaues, to serue them in their Warres; who finding their owne strength, abandoned their Masters, and became Lords of Egypt. Affections are like the Fire and Water, necessarie and excellent Seruants, but tyrannous Masters: A man giuen to passion, and appetite, hath no more rule of himselfe,

selfe, then a Drunken or Mad man. Affection is a *Le-
bian* rule, it will fit the most crooked designe: Aske
Affection, it will tell thee, nothing is sweeter then Re-
venge; it will say, Drunkennesse is a pleasant life, Co-
uerousnesse is Parimonie. Consult not therefore with
thy Affections, but rule them by the Word of God.

Ninthly, resolute euerie day to winne something
from thy selfe. The very Lyons are tamed, and by
litle and litle forget their sauage minde. Thou may-
est say, I am of an intemperate and angrie dispositi-
on: It were shame to say, thou art by nature worse
then a Beast: They are made gentle, or lesse in in-
dustrie then their Keepers; euen they tame their curll
Masters, and by seruing them, at last make them tra-
ctable Seruants. Some esteeme this impossible, be-
cause hauing suddenly assayed to subdue some affec-
tion in themselves, they haue fayled. Bee contented,
gaine constantly from sinne, though by littles at once:
they which climbe high, content themselves with
small steppes: it is no easie leape to Heauen; the
foote of Goodnesse standeth like *Jacob*'s Ladder, on the
ground, of litle beginnings, though the toppe reach
Heauen.

The last Rule is, Heare the Word, and pray. Among
the Ceremonies of cleansing the Leper, *Origen* obser-
ueth, That the right eare, the thumbe of the right hand,
and the great toe of the right foot must be touched
with the bloud of the Sinne-offering; signifying, that
all our actions must be holy, and that we must no more
runne backe to the errors of youth: The right eare
must first be touched, that is the meanes to purifie the
rest. Whether it signifie wee must not come to Gods
Word *Malen*-like, with a left eare, an eare not fit-
ted, but a right eare, an eare to a prepared heart:
Such an eare had *Lydia*, whose heart the Lord had
opened: such had they, who were pricked in their
hearts,

Qui locum
summum af-
cendere nititur
gradibus non
salubus eleua-
tur. Greg. l. 9.
cp. 71.

Gen. 28.

Vnde irrepsit
morbis inde
remediū intret
auris prima
mortis ianua
prima aperiatur
& vitæ. Bern.
in Cant.

Vt munda sint
opera nec vitia
lapis iuuentu-
tis incurrat.
S. Leuit. 14.
Ioh. 18. 16.

Act. 16. 14.

Act. 2. 37.

Reu. 2. 7. 11.

17. 29. & 3. 6.

13. 22.

Prou. 4. 21.

Libellumque

iniditarum li-

bellis cæteris,

Quos sinistra

manu tenebat

quasi mox le-

cturus. Suet.

C. Iul. Cæf.

Ecclef. 4. 17.

Ier. 23. 29.

Heb. 4. 12.

Quovis gladio

vtrinq; inel-

dente, Restim.

Ier. 8. 22.

Amos 3. 8.

Habac. 2. 5.

Amos 3. 10.

Zeph. 1. 8.

hearts, when they heard *Peter*: such cares and hearts onely are they; to which he sayth as to the deafe, *Mar. 7. 34. inuete, Be opened*: such haue they to whom hee addresseth his often repeated admonition, *Let him that hath an eare (a right eare) heare what the Spirit sayth unto the Churches*; for the words of God are life unto those that finde them, and health unto all their flesh. To this right care wee must haue a right hand: we must not put the Word into a sinister, a left hand, as *Cæsar* did the poore mans Petition, discouraging the Conspiracie, meaning to peruse it at leysure. Wee must presently lay it to our Consciences, lest wee finde not another houre to repent in. Wee must also haue a right foote, lest wee offer the sacrifice of Fools. To such the Word is the Fire, to burne out the Drosse of Sinne; the Hammer to breake the Heart of Stone; a lively Word, sharper than any two-edged Sword, cutting off Sinnes *Hydra* head.

But if the Word haue such power, why then (may our Mother now say) *Is not the health of the daughter of my people recovered? Is there no balm in our Gilead?* Haue wee no Physician here? The Word is not now locked vp in an vnknowne Tongue: those dumbe *Asses*, mouth-lesse Prophets, haue not now the watch ouer our flockes. These are the periods of Time, in which the Lord hath powred out his Spirit. If euer Age abounded with Blessings of Peace, and Securitie, Preaching, and enormous living, for many; then this much more (give me leaue, the Lord hath spoken, euen of late from Heaven, *Who can but prophesie?*) the proud still enlargeth his desire as Hell: still the Oppressour doth store vp Violence, borne (as one said of *Domyfins*) to Pride and Crueltie. The false Weights and Measures are still in our Houses: the horrible abuse of Gods blessings, in Surfetting and Drunkenesse, are still amongst vs: still the Swearer rageth, and that a pish affecta-

affection of strange Apparell possesseth the giddy multitude, begging from the hands of Time and Oblivion the life of the *Oppian* Law: such a ripenall of all sinnes, assuring vs, the great Harvest of the World is nigh: sinnes most abounding, where Gods grace hath most abounded, as if hee had not said, yee are healed, *Sinns no more*. Yet all come to heare: why are they not reformed? There are many reasons for it. Some are deafe Adders, which cannot be charmed; that Serpent layeth one care to the Earth, the other hee stoppeth with his tayle. Preach to the Couetous, one care is vpon the Earth, on his Businesse: the other a fore-sailed Opinion hath stopp'd, and the Sonnes of Thunder cannot open it. Wandering thoughts are the earrings, of which others frame their Idoll, and they haue no place for the Arke. To some the Word is a myserie: the God of this World hath made such a Copenant with them, as *Nabab* the Ammonite offered the *Gabesh-Gileadites*, putting out their right eyes; and they haue no vnderstanding for God. Wonder not then, if so many go from Church vnmooued. Put a thousand pieces of Metall together, and none will moue for the Load-stone, save onely the Iron, none other haue sympathie with it. *Ethiops habet mentem*, sayth *Gregorie*, of the vnconuerted Persian; hee went in blacke, and blacke he came out againe. It is the miserie, the madnesse of an Age so wicked, to be deafe, lest they should be cured: as *Augustus Caesar* said of *Gabab's* crooked backe, *I can aduise, I cannot mend thee*: we can warne, if you will not amend, then goe up and prosper; but if the end of sinne be peace, then say the Lord hath not spoken by vs: goe on, but a worse thing will happen to you. As they shall not be heard who will not heare, so neyther shall hearing profit them which will not pray. Prayer woundeth sin, prayer beat down the *Amalekites*, prayer is that weapon of *Samson*, which first layeth the enemie heape vpon heape, and after refresheth vs with the waters of comfort.

H

Hitherto

Oppius legem tulit ne superfluo ornari mulieres Romanae virentur. Pompon. Lat. de Leg.

Qui male audit sacrilegium constare solet. Amb. 17. ep. 96

1. Sam. 11. 1.

2. Cor. 4. 4.

Lib. 2. ep. Domit. 101.

Hippocr. ego monere te possum corrigere non possum. 1. King. 22. 15. 28.

Judg. 15. 16. 19

Hitherto you haue heard the Admonition; the Intermination is next.

1. Sam. 16. 11.
12.

Now as *Iſſai* ſaid of *Dauid*, there remaineth yet a little one, I cannot ſay the reſt: it will proue of a lovely countenance, and comely viſage, becauſe it will preſent you the fearefull end of impenitent ſinners, *leſt a worſe thing come vnto thee.*

2. Sam. 18. 31.

This part cometh like *Caiſi* to *Dauid*, and ſpeedily delivereth the meſſage.

Qui ſupplicio
non fit melior
tquam ſtu-
pidus quidem
& contemptor
grauiore ſibi
poenam præ-
parat. Chryſ.
hom. 17. in
Ioh. 5.
Pſal. 68. 21.

He that is not bettered by light afflictions, but falleth backe to his former finnes, ſhall haue greater Iudgement befall him. *God ſhall wound the burie ſculpe of ſuch a one as goeth on ſtill in his wickedneſſe.* But relapses into ſinne are moſt dangerous; The ſeuen worſe Spirits entring into the heart, ſwept with a little formall Repentance, make the end of that man worſe then the beginning. God healed *Niniue* by the miniſterie of the Prophet *Jonah*; but preſently ſhee became a *Miſtreſſe of Wickedneſſe*, then God vicerly overthrew her. When God had corrected *Iſrael*, hee concluded, *I ſaid ſurely, thou wilt feare me; thou wilt receive inſtruction; but they reſeſt early, and corrupted all their workes:* then God determined to powre vpon them his indignation, ſerue wrath, and the fire of his iudgement. If you ſhould runne thorow their Hiſtorie, you ſhould find their laſt plagues greateſt: all their Capitiuities were light to this laſt diſperſion of aboue a thouſand and ſue hundred yceeres.

Nah. 2. 4. 7.

Zeph. 3. 7. 8.

Ver. 14. 19. 21.

God at firſt but ſheweth the Rodde; and if a faire Warning will not ſerue, he ſtriketh; and if the correction of a Father will not auiſe, he putteth on the perſon of a ſeuerer Iudge. You may reade it at large, *Lamentacion 26.* If you will not obey me, then will I alſo doe this vnto you; I will appoint over you Terror, Conſumption, and the burring flame, to conſume the eyes, and make the heart heauie. And if ye will not for theſe things obey me, then will I puniſh you ſeuen times more, according to your finnes: and if

A Faire Warning.

33

ye walke stubbornly against me, and will not obey me, then will I bring seven times more plagues upon you: yet if by these ye will not be reformed, then will I smite you yet seven times for your finnes. Again, Yet if you will not for this obey me, I will also chastise you seven times more, according to your finnes. Of the same argument you may reade more Deut. 28. 15. His Iudgements had such like course with Pharaoh: when the faire Warnings could not enter into his heart, hee commeth neere to himselfe, and first-borne.

Verf. 27.

Deut. 32. 34.
Exod. 7. 23.

God sendeth Iudgements as he did his Angell to Balaam: If wee will not see him in a broad way, hee will yet stand where we passe neer him: at first perhaps he but toucheth our goods, if that mend vs not, he commeth to our bodies with sicknesse, if that faire warning will not serue, he hath heauyer iudgements stored vp, a worse thing to befall vs. Immedicable sores must haue desperate cures. This worse thing is reducible to foure kinds.

Deut. 32.

1. The same or other plagues more heauily inflicted, as hath beene sayd.

2. The second is often publike shame: Sinne like Samson spoyleth the Philistines, to pay the Philistines, but with much difference: it robbeth vs of the white robe of Christs righteousnesse to pay vs with shame: shame is the onely physicke for a proud heart.

Augustine sayth boldly of a more private shame; that too much liking himselfe was the cause of Adams fall, desiring more he became lesse. Therefore I dare say, It is good that the proude should fall into some broad and disgracefull sinne, thereby to take a dislike of themselves, who sell by too much liking themselves. Peters sorrowfull dislike of himselfe, when he wept, was more healthfull to his soule, then his vnfound pleasure hee tooke in himselfe when hee presumed. Therefore of the enemies hee sayth, Fill their faces with shame: that they may seek thy name O Lord.

Aug. de ciu.
dei. l. 14. c. 13.

Psal. 83. 16.

Rom. 1.

Rom. 13.

Aug. de Ciu.
Diu. 1. 9. c. 13.Vie 1.
King. 8. 12.Vie 2.
Plin. 1. 8. c. 17.

Thirdly, a worse euill may be; a giuing ouer to a reprobate minde, as it falleth to the wicked: or deliuering to some sharp tryal for a time; such as God often giueth his dearest children. See it in *Iob*, *David*: Consider it you that are well read in the black characters of a troubled conscience. The worst of euils is the last, the torments of hel, prepared for those who will take no warning: *Topber*, set on fire by the breath of the Lord; *Lakes of Fire and Brimstone*. The torments of Hell are expresse as the ioyes of Heaven, not as they are, but as wee can for the present vnderstand: onely this much wee know, the torments of the damned are paines and miseries of every kind; extensiu, without remission, hope, helpe, or end: Nature and Paine shall hold a continuall conflict, and yet the one neuer ouercome the other. In this liues sicknesse: eyther the Paine is Victor, and so Death expelleth the sense of it; or Nature conquereth, and driueth out the paine: but there *Paine shall afflicke, and Nature suffer eternally.*

This is the wofull effect of sinne. Christ wept for others sinnes, and *Elisha* for others danger. If we could but see as farre as Hell, or truly consider the torments of the damned, we would euen weepe as oft as we see men sinning. It is a most wicked ioy that some conceiue when they see others sinning: this is to clap hands at the Devils victories, and to be glad for Gods dishonour and our brothers miseries.

Trust not sinne, she playeth the Panther, allureth with a sweet breath, but hideth her vgly head: shee sheweth the adulterer fill of loue, but hideth the rottennelle of the flesh, casting off to finall impenitencie, and a worse euill in Hell: shee sheweth Ambition the large object of his desires, but hideth the downefall; telleth the Oppressor of goodly Lordships, but hideth the losse of heauen: in all, as from our Saviour hee would haue hidden a part of his *scriptum est*, so from the sinner

he

A Faire Warning.

77

he concealeth a part of this *probatum est, a worse thing will befall thee.* Neuer flatter thy selfe then in sinne. Thou hast overcome one sicknesse, one affliction, if that amend thee not, thou but flyest a *Lyn* to meete a *Bear*, one euill to meete another.

It is vaine for night watching adulterers to boast of their stolen houres, their iudgement sleepeeth not vaine: for the covetous and deceitfull to reioyce of their ill-gotten treasure, they worke like Industrious Bees, and fill their cells with the sweete savour of gaine, and yet shal soone be smothered vp with a *Sic vos non vobis*: your selues, not for your selues gotten. It is vaine for any to hope the world shall not come, because it is not yet come. When *Julius Caesar* mocked *Spurnia* the *Augur*, (who bad him beware of the *Ides* of March,) saying the *Ides* were come without any harme; he answered, it is true, they are come, but they are not yet gone. The vision is not alwayes of an Almond sod: God often expecteth a maturity of sin as in the *Apostles* iudgement sometimes followeth sin a loose off. Many years after the *Amalakites* pay for the euill they did the children of God. *Isaiah* & *Shimeis* hoarie heads suffer the worst part when their parts are almost done. The *Ostrich* is said to hide her eggs in the sand, & forget the: which hatcht by heat of the Sun, she knowes to be her own. Long we hide, but our iudgements are hatching by the power of heaven, which our conscience shall againe acknowledge our owne.

Thou hast beene healed, take a fayre Warning, *Sinno* no more. Sinnes after warning deserue greater punishment: *Sinno* no more, *Sinno* is like drunkenesse, the merry madnesse of few howres, but the worst part is eternall. Wherefore make strait steps vnto your seete, lest that which is halting bee turned out of the way. It is a dreadfull thing to fall into the hands of the living God, who will not iustifie the sinner. Wise and blessed are they which take his warnings, and profit by their cha-

H 3

stiflements

Mat. 4.

Amos 5. 19.

Quod sine vlla
noxa adessent
(responder)
venisse sed non
præterisset:
Suet:
Ier. 1. 17
Gen. 15:
1. King. 21.

Prudenter faciunt qui calamitatibus erudiuntur. Greg. Naz. orat. 17.

Psal. 119. 71.
 Illic Apostolo-
 rum gloriosus
 Chorus, illic
 Prophetarum
 &c. Cyprian
 de mortalitate
 Reuelat. 3. 3.
 Ipse aperiat
 nobis Ianuas
 Paradisi, qui
 confregit, por-
 tas inferni, Au.
 Serm. 122. de
 temp.

fillements, who being tryed in the furnace, learne of
David, it is good for me that I haue bene afflicted.

Heauen is our country, like a Sea of troubles, affliction
 the winde which filleth the sayles homeward: The Pa-
 triarkes, Prophets, Apostles, and holy Martyrs stand on
 the shore to entertaine vs. They are secured from morta-
 lities feare, sinne, curse, sicknesse, death: he will open vn-
 to vs the gates of the heavenly Paradise who hath bro-
 ken the gates of hell, euen our Lord and Sauour Christ

Iesus; To him, with thee O Father of mercy, and
 the holy Spirit, be all honour and glory in
 heauen and in earth, for euer
 and euer, Amen.

FINIS.

